The Literary Digest

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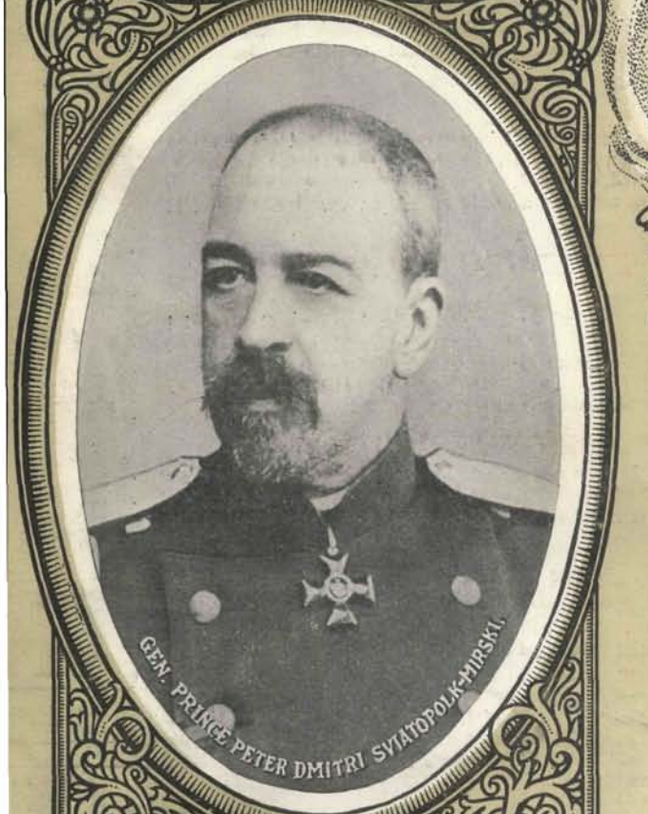

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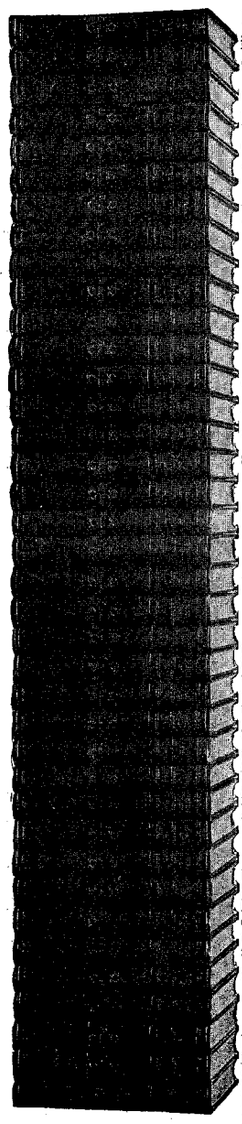

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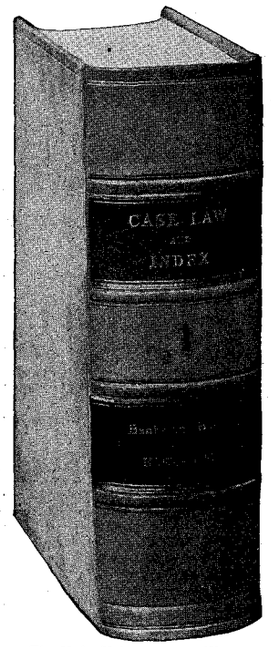

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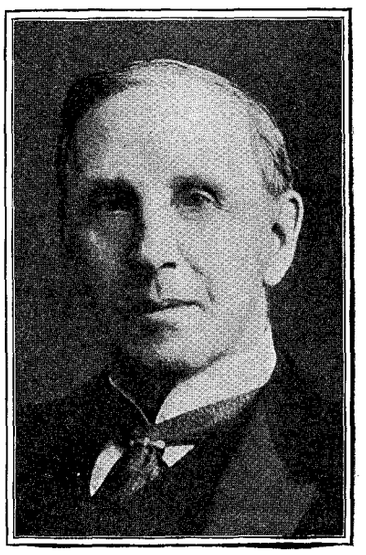
TOPICS OF THE DAY.

TO "STAND PAT," OR NOT?

TWO years ago, a considerable demand for tariff revision was heard during the Congressional campaign; but the Republican majority "stood pat" and kept the schedules intact. This year the Republicans assumed a "stand-pat" attitude during the campaign, but as soon as it is over, they begin to talk revision. Indeed, more tariff talk is heard now than before election, and the Republican papers that discouraged all ideas of revision a few months ago, for fear of "frightening the business interests," are now so anxious for it that they can not wait for the regular session a year hence, but are calling for a special session next spring. Tariff laws enacted just before a Congressional or Presidential election have sometimes proved disastrous to the party in power, as in the case of the Republican tariff acts of 1883 and 1890, and it is argued, therefore, that if there is to be a revision, it should be made at once, so that the country will become adjusted to it before the next Congressional election, in 1906. The government expenses have been running behind the receipts for some time, the deficit for this year now being over 25,000,000, and a tariff revision to provide more revenue is considered desirable; but the main argument for revision is the plea that the changes in business conditions in the eight years since the Dingley act was passed have made it a misfit, burdening some industries too heavily and favoring others too much.

"The tariff must be revised," and "the sooner it is done the better," declares the New York *Journal of Commerce.* Representative Babcock (Rep.), of Wisconsin, has been talking revision to the Washington correspondents. *The Sun's* Washington man hears that there is "an organized and vigorous effort" afoot in the Middle West and Northwest for tariff modification, and the Washington representative of the Philadelphia *Press* (Rep.) finds indications "that revision will be decided upon, and that it will be accomplished as speedily as possible." A call for a special tariff session next spring "would meet with hearty public approval," in the opinion of the Chicago *Evening Post* (Rep.); and the Minneapolis *Jour* Rep.) thinks the party "will hardly care to come up to another election without having done anything to meet the general expectation that the inequalities of the present tariff will be corrected." The Washington *Star* (Rep.) has "little doubt" that revision will be the program; and the Philadelphia *Press* (Rep.) and Chicago *Record-Herald* (Rep.) seem to take a similar view of the situation. Why, remarks the Boston *Transcript* (Rep.), "the 'stand-pat' policy was not intended to last beyond the campaign." The New York *Tribune* (Rep.), in an editorial that is being widely quoted, speaks favorably of revision thus:

"The Dingley act was passed nearly eight years ago. Since then a wonderful development in American manufactures and commerce has occurred. No wise and patriotic man can wish to arrest that development, but he must realize that in some respects the country has outgrown the law, and that in some other respects, as experience has demonstrated, the law was faulty from the beginning. The iron and steel schedules have certainly been outgrown and need revision. Some tinplate manufacturers concede that they do not need any longer the measure of protection which they receive. The leather duties, which were intended to protect cattle-raisers, seem by a miscalculation to have resulted in hampering the manufacture for export of heavy leather goods made from thick South American hides and in making those goods unnecessarily dear at home. Then more and more the people realize the short-sightedness and folly of taxes on books and art. The supposed beneficiaries of these taxes almost unanimously demand their repeal. Our duty to the Philippines and our self-interest also prompt the opening of our doors to their trade. Their prosperity is the solution of our insular problem.



JOHN MORLEY.

Speaking of our tariff at the New York Chamber of Commerce dinner, he said: "I have seen nothing, no evidence, during this run through some of the centers of your country, to make me believe that you would not have been just as great, just as mighty—I mean in industrial competition—just as prosperous, just as strong as you are to-day, if you had taken that worn-out shibboleth, as I am told, 'No tariff excepting for purposes of revenue.'"

"We are by no means satisfied that in general the Dingley tariff is so far outgrown as to make wholesale revision, with its risks of disturbed confidence, wise, but certainly in a few particulars like those mentioned there is need of readjustment, and the quicker it comes with the least political debate the better."

The Chicago *Tribune* (Rep.) argues for "letting off steam gradually." It says:

"The function of the Republican party during the next four years will be to ease the social pressure of radicalism by letting off the steam gradually.

"If the safety-valve is held down too tight, some day a big outburst will blow Bryan, Hearst, Watson, Debs, etc., into office.

"The way to avoid this is to do something about the tariff and to do something about the trusts.

"Another reason for doing something about the tariff and for

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UNCLE SAM—"I want to hear *these* wheels go round."
—Evans in the Cleveland *Leader*.

doing something about the trusts is that it is right that something should be done.

"Men like Bryan, Hearst, Watson, and Debs are not the men to do it. . . . . .

"Roosevelt and his advisers are practical. They have a faculty for government. They have technical skill in legislation and administration. They are men of affairs. They are efficient.

"It is better for the country that they should do something about the tariff than that Bryan should do it. It is better for the country that they should do something about the trusts than that Hearst should do it.

"Something must be done.

"Massachusetts has carried an election for reciprocity. Parker was ruined by his connection with the trusts. There is a feeling all over the country that the rigor of the tariff must be mitigated and that the control of the federal government over the trusts must be enlarged.

"This feeling coexists with an equally strong feeling that the principle of protection must not be abandoned and that there must be no horse, foot, and dragoons attack on capital.

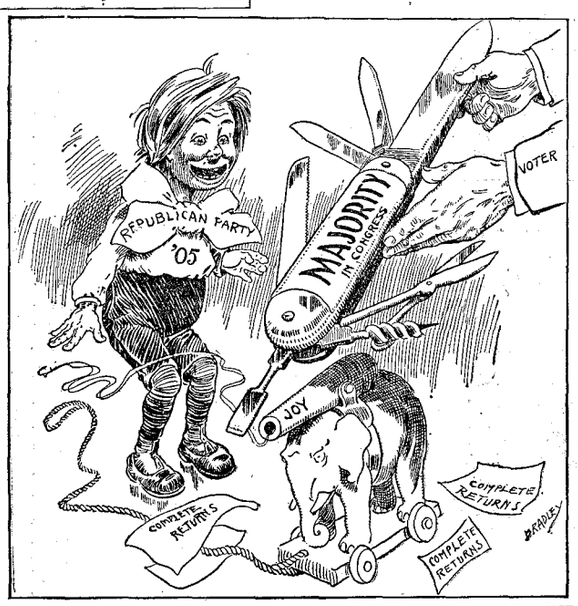
"In other words, the country wants conservative progress. It does not want the political drug-store which Bryan offers it. It wants just one or two things, and it wants those things properly done.

"Roosevelt is the man to do them in a statesmanlike way. If he can get Congress to assist him he will let off enough steam to leave the country with plenty of power in the boiler and not too much."

Considerable opposition, however, is appearing. Strong protectionist papers like the New York *Press* (Rep.), the Philadelphia *Inquirer* (Rep.) and *Evening Telegraph* (Rep.), the Chicago *Inter Ocean* (Rep.), and the Milwaukee *Sentinel* (Rep.) do not warm up to the revision idea with any enthusiasm, and the Baltimore *American* (Rep.) is not willing to admit "that revision is either necessary or desirable."

It is widely recognized that the strongest obstacle to revision is the Senate, and there has been no indication as yet that any considerable number of Republican Senators favor revision. "If the recent election meant anything," says Senator Aldrich, a Republican leader, "it meant a victory for the 'stand-pat' idea." And Senator Cullom (Rep.) says:

"I do not believe that Congress ought to take up the matter at present and endanger the established prosperity of the country. The vote of the people, registered a few days ago, was, to my mind, a very pronounced declaration that the business interests are pretty well satisfied with conditions as they are. If there are to be any changes in the schedules I do not believe that Congress ought to jump into the matter slap-bang and create widespread nervousness throughout the country. I would be in favor of the creation of a government board of scientific men, experts on business conditions, who would take up the matter carefully and judicially, and if any defects were found in the schedules recommend the needed remedy to the finance committee of the Senate. I think that all question of politics or partizanship ought to be left out when the tariff is approached, and, while I would not go so far as to say the board I have in mind ought to be a bipartizan tribunal, I believe that its deliberations ought to be conducted with only the best interests of the business of the country in view. I do not believe that the treasury of the United States is in proper condition for anything like a sweeping cut in the tariff. There may be a few items that are not weighted properly under the tariff law. For instance, there is a good deal of discussion over the matter of steel rails. The tariff on this product may not be right, but I do not consider myself a proper judge to declare it wrong. Let the subject be taken up by experts, and let them devote plenty of time to a study of the matter before we make any radical changes."



DANGER! BE CAREFUL HOW YOU USE IT!
—Bradley in the Chicago *News*.

THE shortest way will be for Mr. Bryan to reorganize the Republican party, if he wants to reach the bulk of the Democrats.—*The Detroit Tribune*.

IT seems a little cruel to start a Knox boom for President in 1908 and thus keep the trusts in a state of terror for the next four years.—*The Washington Post*.

"WE WISH ROOSEVELT HAD BLACKMAILED US!"
—McWhorter in the St. Paul *Dispatch*.

SNAP-SHOTS OF POLITICAL SUFFERERS.

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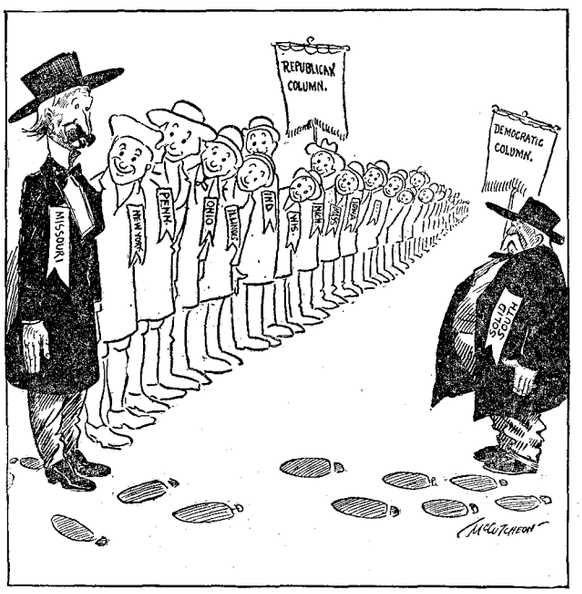
THE "SOLID SOUTH" AS A NEW PARTY.

A SECESSION of the Southern States from the Democratic party, to form an independent political force that would give its electoral votes to the candidate "least inimical to the interests of the people of the South," is proposed by certain Southern Democrats in Washington, and is the subject of much interesting comment in the Southern press. No program for that portion of



THE MYSTERIOUS STRANGER.
—McCutcheon in the Chicago *Tribune*.

the Democracy that would be left after this loss of all the States which cast majorities for Parker is vouchsafed. A Southern member of Congress is quoted by the Washington correspondent of the Birmingham (Ala.) *Age-Herald* (Dem.) as saying:

"In my opinion the only hope for the South is independent political action—a cutting loose from the mugwumpery and cowardice of the Northern Democracy. The comparison is odious, but the negro vote in nine cases out of ten controls the doubtful States and the presidency. There is no reason why the South, with something like 160 votes, should not hold the balance of power and go independently into the electoral college and cast its vote for that candidate least inimical to the interests of the people of the South. This will mean that the Northern Democracy is left free to evade and truckle as much as it pleases. Independently of Southern sentiment it can go ahead and do what it thinks best to defeat the Republican party.

"If from our standpoint it nominates a candidate in whom the South has confidence, our electoral vote will be cast for him. The same is true of the Republican candidate or any other candidate. Should we be unable to get something which approaches our ideals, we will cast our vote for a Southern Democrat. We had better lose with him than lose with a candidate and platform only partially in sympathy with us. It seems to me that the time has been reached for some such course as above outlined. Flying in the face of decisions of the Supreme Court upholding the suffrage features of our state constitutions, the Republican party comes out for a reduction of our congressional representation because we have excluded not negroes, but illiterates from exercising the rights of franchise.

"Whatever is left of the South should be for the South. The effect ought to be a good one on both the Republican and Northern Democratic parties."

The Southern papers seem to be about equally divided in their opinion on this program. The Raleigh (N. C.) *News and Observer* (Dem.) does not appear to be in favor of it, to judge from the following editorial comment:

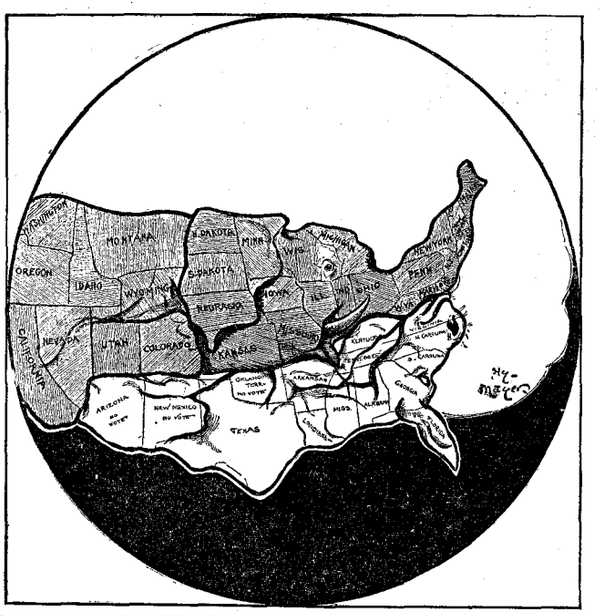
"It is the silliest scheme of a day of silly suggestions, born in a moment of deep depression that has temporarily unhinged the thinking apparatus of the 'Southern Congressman' who thinks of offering the resolution for secession. The conference will not materialize. The South is not sectional in its politics and protests against the attempt to place it in that light. The 'Southern Congressman' ought to put ice on his head and let it soak."

The scheme is "absurd and futile," thinks the New Orleans *Picayune* (Dem.), for "an exclusive Southern Democratic party, as a national affair, would be a ridiculous concern." "If there is to be any Democratic influence exerted hereafter in the conduct of the national Government," it adds "it must be by a national and not a sectional Democracy," and "in order to have such a national party, its principles and policy must be national and not sectional." The Nashville *Banner* (Dem.) believes that such a scheme "would tend to keep alive a sectional spirit that is not wholesome for either the South or the nation at large," and it proceeds:

"It would not be a good policy for the South to cultivate abnormal political conditions, and there is no doubt that Southern interests would be better served by a disappearance of Southern solidity, if the danger of recrudescence of negro rule, such as was experienced in the reconstruction era, could be avoided.

"In short, it is the true policy of the South to seek to make itself a less, and not a more distinct, political factor in national affairs. The successful Republican party would be wise to recognize the fact that the existing suffrage arrangements in the various Southern States, that debar illiterate and irresponsible negroes from the polls, tend to obliterate the one-sided feature of Southern politics by giving white men freedom to vote their true sentiments unhampered by the fear of black domination. To press the Crumpacker idea would be to do away with this probable effect of the new constitutions in Southern States if they are left unmolested.

"If there had never been any fifteenth amendment, with the resulting horrors of reconstruction, there would never have been any solid South, and the solid South is most likely to dissolve when



GEOGRAPHICAL ELECTION RETURNS; OR, THE G. O. P. ELEPHANT CRUSHES THE DEMOCRATIC DONKEY.
—Mayer in the New York *Times*.

there cease to be attempts on the part of the Republican party to force negro rule."

The Macon (Ga.) *Telegraph* (Dem.), however, favors the idea heartily, and the Atlanta *Journal* (Dem.) agrees that "the time appears to have come for the Southern Democracy to assert itself." *The Journal* continues:

"Since it has always furnished the votes, it may as well have the most voice in saying for whom it shall cast them. It may as well emancipate itself absolutely from the dictation of the Democrats in other sections who ask for its vote, giving promises which are

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not redeemed. Let the South stand by herself politically, since she is the only section which is really Democratic. Why should we not in all seriousness nominate some Southerner for President?"

And the Jacksonville *Times-Union* (Dem.) says similarly:

"To-day the Democratic party lives only in the South; why should the South take up her precious burden and wander into strange lands? Why should she wait for the East or the West to join with Watson, that she may follow? Let her take up her own banner, and when the conscience of the nation revives it must come to her for support. She has kept the old faith that made this nation the terror of the strong, the hope of the weak, and the moral force of civilization; why should she send this deposit of her past into strange temples for safekeeping?

"Have we statesmen among us? Let them get together. As a bond of union the old Tilden platform is ours; stand upon it and proclaim it. It is not necessary to add one jot or one tittle to its planks. A President and a majority in Congress elected on that platform need but apply its principles to prevailing conditions. The people have already voted for it and will do so again when they are wise; until then the South can well afford to wait under her own vine and fig tree for the coming of her hour."

The Savannah *Press* (Dem.) regards the "Solid South" as America's saving salt. In commenting on the South's relation to the proposed new Bryan-Watson-Hearst party, it exclaims:

"Men point derisively to the 151 votes given the Democratic candidate by the Solid South. Thank God they are there, and we believe they are there to stay. The South is the conservative, the sturdy, and the American section of this country. It is not lured away from high standards by the bawbles of militarism or public bounty. It is a safeguard which stands between this country and bankruptcy, disrupture, miscegenation, and ruin. It is a sheet anchor which protects the race from obliteration and the country from becoming a mongrel nation like the republics of Central America. We hear of men like Watson and Hearst and Bryan meeting in New York and talking about a new party. Bosh! When the Russians at Port Arthur, crouching under the withering fire of the Japanese, gathered around their brave leader, they flung back the offer of their assailants that their soldiers should desert and seek peace in the camp of the conqueror. A new party for what? Are we to go in for the spoils of office, for the drippings of corruption, or for a taste of tyranny at the seats of the mighty? Such an example as the Solid South was never known in history. This republic may disappear; civil government may become a byword; popular liberty may be lost in a central power or tainted with a remorseless greed. But the men who voted for Parker yesterday, and the States which will assemble in December and cast their electoral vote for liberty as they see it, are the worthy successors of the men who fought at Sunbury and King's Mountain, and who stood with embattled farmers of New England.

"*The Press* can have some sympathy for the Northern man who votes a Republican ticket and who has always voted it. He was born to those convictions and is joined to his idols. But a Southern man who goes over under the pressure of heavy majorities and crushing defeat and deserts his own people in order to become the leader of a new party or a henchman of the old is a candidate for contempt and obloquy. Oh, the pity of it, that there are such men in the South to-day!

"A new party, forsooth; good Lord, deliver us!"

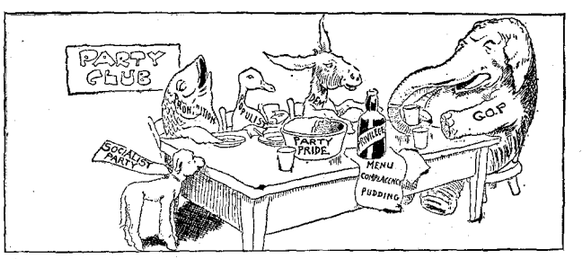
MEANING OF THE BIG SOCIALIST VOTE.

BEFORE election, Watson was the "third-party" candidate who fixed public attention; after election, it is Debs. Watson appears with about 100,000 votes; Swallow with 250,000; Debs with 600,000. Four years ago the Socialist candidate polled 97,000 votes; this year Illinois alone gave him 100,000, Wisconsin gave him 48,000, New York 40,000, Pennsylvania 30,000, Ohio 35,000, Texas 50,000, and Oregon 22,000. In Milwaukee, Debs ran ahead of Parker, as he did also in Lorain County, Ohio, a region "long a type of Western Reserve conservatism," as the Cleveland *Leader* puts it. "Louisiana and Mississippi," says the New Orleans *Times-Democrat*, "in which the name 'Socialist' was scarcely heard before, have found the nucleus of an organization formed here." Chicago gave him a vote of 40,000. "A greater number of citizens have voted for him," says the New York *Sun*, "than have voted for the candidate of any third party since the Civil War, excepting only James B. Weaver, who, as a Populist, in 1892, received 1,041,021 popular votes and 22 electoral votes." Two Socialists will sit in the Illinois legislature and six in the Wisconsin legislature. Massachusetts, however, which has had a number of Socialist mayors and legislators in previous years, now has none, and shows a shrinkage, instead of a growth, in its Socialist vote.

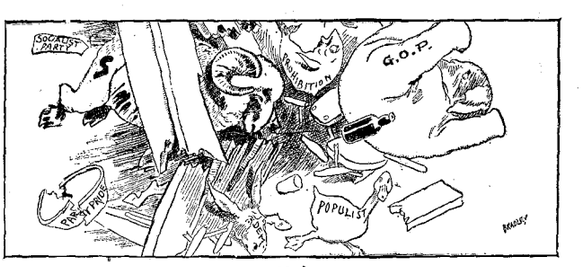
Candidate Debs, in commenting on these figures, quotes Senator Hanna's prediction that "the next great political struggle in the United States will be between the Republicans and the Socialists," and says:

"The beginning of the end has been passed. The transition will be swift. Industrial depression is almost upon us. Socialism grows amazingly. Within four years it is possible the Socialists may sweep the country. Women are taking an active part in the

"WHO HEAVED THAT BRICK?"
—Walker in *The Appeal to Reason* (Socialist), Girard, Kan.



DON'T LET HIGH LIVING BLIND YOU TO THE FACT THAT LAMB SOMETIMES BECOMES



RAM!
—Bradley in the Chicago *News*.

"CLASS CONSCIOUSNESS."

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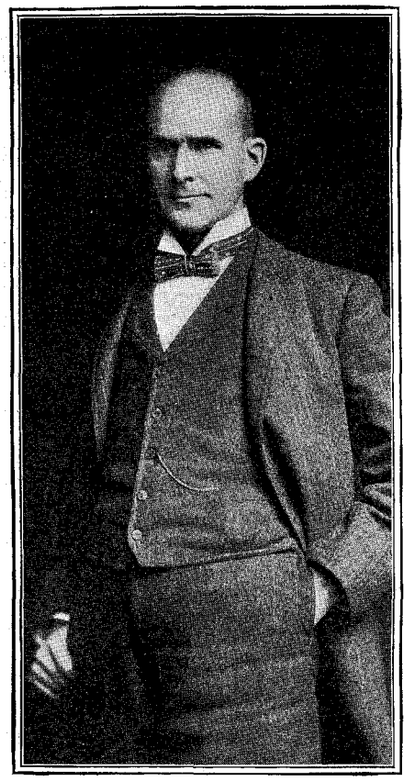
propaganda. They are in revolt against the system which condemns them. Industrial cooperation must be the basis of the coming republic."

Some papers, like the Chicago *Evening Post* and the Indianapolis *News*, think the growth of the Debs vote merely shows that thousands of disgruntled Democrats voted the Socialist ticket as a rebuke to their own party; but more take it seriously. The Socialist party "can no longer be treated as a political fad," thinks the Washington *Post;* and the New Orleans *Times-Democrat* says similarly: "Those who think the movement merely a spasmodic political outbreak are likely to find themselves mistaken. If the Socialist party shows such gains and so large a vote during a period of comparative prosperity, what would it have done had the election occurred in the midst of a panic and industrial depression? Can there be any doubt that they would have polled the one million votes they hoped for?" A connection between the growth of the trusts and the growth of Socialism is seen by the Kansas City *Star*, which remarks:



EUGENE V. DEBS,
The Socialist candidate for President, who polled 600,000 votes.

"The issue of *The Star* which announced the probable increase of the Debs vote in four years from 97,000 to 600,000 printed also an account of the reported attempt of the Standard Oil interests to unite all the principal railroads of the United States into one gigantic system.

"It was a striking coincidence that brought these two news items side by side. One is a significant commentary on the other. The Debs platform is the inevitable response to the growth of Rockefellerism. The development of vast monopolies free from any control by the people is what Socialism feeds on. If the present tendencies continue to act for four years longer, and Congress proves impotent to deal with them, there is no reason why the Debs vote should not increase sixfold again by 1908. Mr. Bryan's plans for a radical reorganization of the Democratic party, the sudden swing toward Socialism—what are these save the announcements of the popular disapproval of the present capitalistic trend?

"The country's chief reliance at this juncture is in the wise leadership of President Roosevelt, who is known to favor legislation for control of the great monopolies that are resulting from industrial evolution. If he can secure from Congress efficient laws for safeguarding public interests, the radical movements may be checked; otherwise they are likely to be accelerated. For it is coming to be widely believed that the only alternative to government supervision of the trusts is national ownership."

The Detroit *News* observes corroboratively:

"That this growth will continue as long as the older parties continue their criminal partnerships with aggregated wealth, particularly in its enjoyment of oppressive and unjust privileges in the matter of public service monopolies, is not for a moment to be doubted. Experience and observation attest that, in this country at least, nothing makes Socialists faster than that corrupt subserviency to private interests on the part of public officials that finds its most general, most conspicuous, and most exasperating manifestation in the unwillingness of councils, legislatures, and congresses to adopt effective measures to protect the people from obvious extortion in the matter of service rates of public utilities, from transcontinental railroads to village gas companies. It is no secret from the people that the pretended government regulation of these matters is in almost every instance a criminal farce, and the indifference with which the elder parties regard the growing popular protest against the perpetuation of such conditions is driving thousands of earnest men into radical organizations and movements of various sorts, but more especially into that which supported Debs this year."

The Chicago *Inter Ocean* is disgusted at Debs's 40,000 vote in that city. It says:

"That over 40,000 votes should have been cast in this city to make such a person as Eugene V. Debs the President of the United States is about the worst kind of advertising that Chicago could receive.

"These 40,000 votes are deplorable not so much because Debs is a Socialist as because of the kind of socialism for which Debs stands, as shown upon the occasion when he acquired, for the moment, the power to work his will, to a considerable extent, in this community.

"All who remember the summer of 1894 know the kind of socialism for which Debs then stood. They know it was not the socialism that seeks by legitimate methods to induce men to change their opinions as to the relations which they should hold to one another and to the State, and so bring them freely to consent to an industrial and social reorganization that would destroy peaceably the foundations of the existing order of things.

"They know that the socialism that Debs stood for was the socialism which seeks for victory by appeals of malice and envy and class discrimination based on the accidents of life instead of its facts, and which relies for success upon the social hate thus inspired. They know it was the socialism which regards force and terror as legitimate arguments—the socialism that borrows much of its method from anarchy—the socialism of fire and the sword.

"The socialism that Debs then stood for had to be put down with the strong hand. It discredited Debs with his own followers, who found that in practise it was failure to them.

"Judged by his public utterances, Debs still stands for that kind of socialism. Yet in the city where his evil record was made—where the evil he did to his own followers is best known—he receives ten years later over 40,000 votes for the greatest and most responsible office in this or any other nation!"

PHILIPPINE DUTIES AND OUR DUTY.

NO newspaper objections are heard to Secretary Taft's proposition to reduce the duties upon goods entering the United States from the Philippines from the present rate, which is seventy-five per cent. of the Dingley tariff rates, to twenty-five per cent. of those rates, the reduction to apply to sugar and tobacco, while all other Philippine products are to be placed on the free list. Mr. Taft is said to favor entirely free trade between the islands and the United States, such as has been established with Porto Rico, and several papers favor the plan. It will be recalled that a bill reducing the duties on all imports from the Philippines to twenty-five per cent. of the Dingley rates was passed by the House at the last session and amended in the Senate so as to reduce the sugar and tobacco duties fifty per cent. and remove all others. The bill, however, was not passed.

"As has been pointed out," says the Chicago *Record-Herald*, "the experience of Hawaii and Porto Rico furnishes the strongest practical argument for the removal of all restrictions on Philippine trade with the United States. Such action would give the Filipinos fresh proof of American justice and good-will." The New York *Journal of Commerce* thus discusses what it calls our "shameful treatment of Philippine trade":

"The most preposterous thing in our treatment of the Philippine Islands since we took possession of them is the maintenance of any tariff at all intended to be protective of American industries. The

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idea of protecting any industry of this great country, with its resources, its capital, its energy and highly developed system of production and trade, against the poor Filipinos and their primitive methods, ought to bring the blush of shame to the cheek of the most hardened champion of the home market. The mainstay of the Philippines for developing a profitable trade, apart from their peculiar product known as Manila hemp, lies in their capacity for growing sugar and tobacco; and it is this against which protection is demanded, to the shame and disgrace of American sugar- and tobacco-growers. They are ready to keep down the development of the struggling dependency on the other side of the globe lest they should be unable to withstand its power of competition.

"Thus far Congress has permitted itself to be 'held up' by these timid and selfish interests from doing a simple act of justice to a possession that has been rendered dependent upon our Government; but, in addition to that, at the demand of another selfish interest, it has done an act of positive injustice by providing for an increase in the cost of getting Philippine products to this country and sending products from this country to the Philippines after July 1, 1906. The cost of transportation over the long distance between the islands and the United States is burden enough upon the trade for any reasonable protection to 'competitive industries' in the United States, but by confining this transportation to American vessels and enabling them to charge what they will for the service, it is proposed to increase this burden. Even if the duties should be reduced or removed altogether, the effect would be neutralized in part, if not altogether, by depriving trade with the islands of the advantage of competition in transportation. To give a few concerns a chance to make a little money out of them, their trade would be sacrificed and their efforts to develop industry would be weighed down. Shutting Philippine products out of our market by taxing their entrance into it and burdening them with extra cost of conveyance is about as barbarous a way of treating a dependent people as ingenious malevolence could devise."

TRYING TO REFORM RUSSIA.

WHEN von Plehve was sent to his reward by a dynamite bomb, four months ago, our newspapers made pitying remarks upon the assassin's foolishness in supposing that popular liberty would be helped by such a deed. The assassination "will result only in further reaction," predicted one paper; and another declared that "the greatest sufferers from this crime will be the friends of liberty in Russia." Von Plehve was succeeded by Mirsky, however, and, ever since, one popular concession has followed another until many of our papers have come completely around to the view that von Plehve's taking off "was justified," as the Brooklyn *Eagle* believes, "not only by his actions, but, as events now prove, by the results." "It really seems as if a new era for the Russian people dawned when the reactionary Minister of the Interior, von Plehve, was assassinated," says the Hartford *Times;* and the New York *Times* agrees that the assassination "at least and furnished the occasion for beginning what promises to be a real great reform in the internal administration of the Russian Empire."

A despatch from St. Petersburg, sketching the progress of liberalism under the new Minister of the Interior, is exciting no little newspaper remark. Finland, whose governor, Bobrikoff, was also assassinated last summer, is enjoying greater liberty, prominent Finnish exiles are returning home, the Finnish national Diet will meet next month, the oppressive police activity throughout the empire is relaxed, banishment by administrative order is abolished, political prisoners are returning from Siberia, the Jews are receiving assurances of the dawning of a brighter day, trials are thrown open to the public, student outbreaks are treated with persuasion instead of Cossack charges, and the press censorship has been relaxed to such a degree as to make the Russian public "rub its eyes in amazement." Prince Ouktomsky, editor of the *Viedomosti*, is quoted as saying that never within his memory have the Russian

PROCLAMATION!
GREATER GRANDER AND MOREAWFUL THE WAR WILL BECARRIED ON
MILLIONS APPROPIATED FOR NEW ARMY AND NAVY
SIGNED THE CZAR
Bushnell

HE BEARS THE BURDEN.
—Bushnell in the Atlanta *Journal*.

newspapers had such liberties. Demands for the end of the war and the convocation of a national assembly are allowed to appear in print. A conference of the presidents of the zemstvos, or provincial assemblies, met on the 19th and adopted resolutions favoring a more liberal and popular administration of the government, and the mere fact of such a conference is being made a bone of bitter contention between Mirsky and the reactionary ring at court. To quote from the despatch:

"Russia is facing a great internal crisis, which, in the minds of intelligent Russians, overshadows in importance all questions relating to the war and foreign politics. A new, broad, and liberal movement seems not only under way, but gaining momentum daily; and the best feature of it is that it is entirely divorced from any radical revolutionary propaganda. Prince Sviatopolk-Mirsky, the Minister of the Interior, has given impetus to the movement, but has done so against the most powerful influences, and behind the scenes a bitter struggle is going on for imperial support. . . . . .

"All the reactionary elements, including the solid bureaucracy, have used all the weapons at hand to undermine him. M. Pobiedonostseff, Procurator of the Holy Synod, has warned the Emperor that, if rumors attributed to court circles are credible, autocracy and orthodoxy will both be in danger if the present movement is

OUT OF REACH.

CZAR—"If I could only get it without stooping too low; but I'm afraid that with this dead load I might never get up again."
—Morgan in the Philadelphia *Inquirer*.

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not stopped promptly. A week ago it was actually believed that Prince Sviatopolk-Mirsky had been overthrown, but subsequent developments proved the contrary. Nevertheless, his enemies persistently keep reports afloat that the health of the Minister of

GEN. PRINCE PETER DMITRI SVIATOPOLK-MIRSKY.
The Czar's new Minister of the Interior, whose popular reforms are astonishing Russia.

the Interior is bad, and that the nature of the campaign which he is fighting is enough to shatter the health of a strong man.

"In the character of the elements which have rallied to his support, however, lies Prince Sviatopolk-Mirsky's strength. They include neither radicals nor revolutionaries, but the great mass of conservative, liberal-minded, loyal Russians, who believe that the salvation and progress of the empire lie in larger liberties, but who have not a particle of sympathy with violence or revolution. It is fortunate that Prince Sviatopolk-Mirsky has not attracted the support of the radicals, for that would place a powerful weapon in the hands of his adversaries."

The conference of zemstvo presidents was planned at first to meet publicly, but the opposition of the reactionaries at court secured the revocation of the order and the meeting was held privately. The Philadelphia *Press* remarks that this meeting "may well mark an epoch in Russian history." After considerable discussion the delegates adopted a memorandum for presentation to the Czar, deprecating "the abnormal system of government prevailing among us," "the complete estrangement of Government and people," and the "administrative arbitrariness and personal caprice" which "deprives the nation of the necessary assurances that the rights of each and all will be protected, and undermines confidence in the Government." The delegates ask for "freedom of conscience and speech and of the press, and also freedom of meeting and of association," declare for "national representation in the form of a specially elective body to participate in legislation," and express their ideas about the peasant class thus:

"A considerable majority of the population of Russia belonging to the peasant class, it is necessary, first of all, to place the latter in a position favorable for the development of self-reliance and energy, and this is attainable only by a radical alteration of the present inequitable and humiliating condition of the peasants. For this purpose it is necessary (*a*) to equalize the civil and political rights of the peasants with those of the other classes; (*b*) to release rural self-government from administrative tutelage; (*c*) to safeguard the peasants by proper courts of justice."

This meeting, we are told, has "created a tremendous stir" in the Russian capital, and "what the result will be is a matter of speculation, but the men who have taken part in this meeting are in most cases the most influential and able men in their provinces, and are resolved to press the movement everywhere with the greatest vigor."

The New York *Sun* takes this hopeful view:

"The fact that delegates from the provincial zemstvos should have been suffered to meet in the capital for the purpose above described; that they should, indeed, have been guaranteed from police interference constitutes the most auspicious event that has taken place for two decades in Russia's internal politics. It indicates that for the moment the friends of representative institutions have the upper hand. How long they will keep it is another question. The upholders of autocracy and bureaucracy, the myrmidons of the existing Grand Ducal cabal, are every bit as desperate and formidable as were the implacable reactionists who killed in embryo the constitution devised and signed by this Czar's grandfather."

The Brooklyn *Citizen*, however, has little faith that any permanent reform will come of all this. It remarks:

"Upon the whole, it is premature to credit the Czar and his counselors with any change of heart. The same spectacle of liberalism was presented over twenty years ago, when the war with Turkey was going on, to be followed, after the restoration of peace, by the readoption of a policy of repression more extreme than any that had been seen in the nineteenth century. Never in the history of Russia were the prisons of the empire so thoroughly glutted with the best men in Russia as after the Czar found himself relieved from the fears which had been excited in his mind by the series of defeats sustained by his arms around Plevna. In the light of this experience, we should expect the liberals of the empire to be very much on their guard against another betrayal if they lend themselves to the assistance of the autocracy now in distress.

"What is plain is that it becomes the liberals of the world at large to decline to change their attitude merely because it suits the authorities at St. Petersburg to pretend that they have suddenly become enamored of the influences that make for social, political, and intellectual progress."

TOPICS IN BRIEF.

IT is safe to bet that Debs will get more votes than Parker next time.—*The Chicago News.*

FROM the election results it does look like the South has at last succeeded in getting out of the Union.—*The Atlanta Journal.*

THE first day's regular receipts of the New York subway were given to the New York City hospitals—a sort of advance payment, as it were.—*The Boston Globe.*

AT least one thing would seem to be settled—there are not enough Democrats left in this country to be more than one kind any more.—*The Augusta (Ga.) Chronicle.*

AN Esopus despatch says that Judge Parker has resumed his fall plowing. The judge seems to be a stronger hand at plowing than at harvesting.—*The Washington Post.*

A SIGN in a Wabash Avenue phonograph-shop says: "Old Records Exchanged." There is a great opportunity for some of our broken-down statesmen.—*The Chicago News.*

WE must apologize to the poet-laureate for having, by mistake, referred in these notes to his recent poem on the war as being a long one. It seemed long when we were reading it.—*Punch.*

AS Colorado was the only State in which election judges were assaulted and killed Tuesday, there must be some mistake about the ameliorating influence of women's presence at the polls.—*The Kansas City Star.*

PENNSYLVANIA'S PECULIAR POLITICS.—If Pennsylvania keeps up her present gait, it is only a question of time when the Republican majority will exceed the State's total population.—*The Kansas City Journal.*

AFTER three days of unbounded joy over the new subway, New York is beginning to find fault with it. A New Yorker wouldn't be satisfied with heaven—but perhaps, after all, that won't make much difference.—*The Boston Globe.*

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LETTERS AND ART.

THE SOCIAL TREND OF RECENT IMAGINATIVE LITERATURE.

THAT France is the source of the social impulse in modern literature—that, in fact, there is no "real social literature" outside of France—is the contention of M. Émile Besse, a writer in the *Grande Revue* (Paris). He says:

"By a social literature is meant a literature which seeks to throw light on the spirit of the masses, which studies the people whom it professes to take as guide. Sometimes it almost becomes a socialistic literature. Produced for the people, and with the assistance of the people who serve for its chief subject-matter, it is essentially the representative of democracy. In a republic like our own [France], where political power tends more and more to become the possession of the people, it is the natural product of its epoch, founded as it is upon a new but somewhat uncertain science—sociology. It preaches justice and individual right, for it has laid down as its first principle an idea of justice and of right, exalted indeed, but sometimes at variance with the truth."

Victor Hugo's "Les Miserables" is probably the leading exemplification of this critic's theory. Balzac is cited as an author who "inaugurated, with the vast frescos of his 'Comédie Humaine,' the romance of the collective life," and who "made the individual exhibit his character rather through his environment than through himself." Zola, on the other hand, applied the system and methods of Balzac to the study of certain people, instead of to the general world, and left to Paul Bourget the task of developing "the romance of analysis" shadowed in Balzac's novels. To quote again:

"Bourget has introduced the human will into the action, and while the characters of Zola are beasts of instinct, slaves to their cravings and appetites, for whom will has no existence, Bourget analyzes at length the doubts, the hesitations, the desires and wrestlings of a human soul; he depicts the anatomy of an action and the history of a human will. He is, therefore, and this will be more and more allowed in the future, the author who has done most to promote the transition from the romance of observation to the romance of philosophic and social study."

Social literature has grown up not only in France but also in Russia, Norway, Germany, England, and even in America. As is natural, such literature reflects the spirit of the nation from which it springs. Sometimes it is mystic, sometimes revolutionary, sometimes rationalistic. Russia has made important contributions to social literature, through the novels of Dostoyevsky, Turgéneff, and Tolstoy. The mysticism which distinguishes the Russian novelists prevails to some extent among Norwegian dramatic writers, but is tinged with a spirit of bitterness, rather than of resignation. This is illustrated in Ibsen's "Wild Duck" and "Hedda Gabler." There is less of this bitterness in Björnson. In Germany, social literature owes much to the influence of Zola, and has found its most notable exponent in Gerhard Hauptmann. M. Besse continues:

"Social literature scarcely exists in England, a country which is happy in the absorption of its energies by trade. The Bible plays too great a part in English life to render the literature of the land destitute of some social tendency; but this tendency reveals itself on the side of morality and by an analysis of conscience. In this light it is interesting to study the works of George Eliot, 'The Mill on the Floss,' 'Silas Marner,' 'Adam Bede.' To those of us who are not in the habit of regarding every question from a moral standpoint, this literature appears somewhat dreary; but it is still to be considered the most natural and the most profound expression of national character. . . . . .

"America will some day possess a literature of its own; at present it depends upon England for its social literature. . . . But the American is much more emancipated than the Englishman and regards his religion from a purely practical point of view. When he is in perplexity, he will not seek for a solution of his difficulty by taking a verse from the Old Testament opened at random. Nevertheless, he pays particular attention to the morality of life, far more than is done by the Frenchman or the German. This explains the talent of authors like Mrs. Beecher Stowe and the success of books like 'Uncle Tom's Cabin.' All Anglo-Saxon literature must have a purpose and tend toward the education of the people."

What is the end of this literature? asks the writer, in conclusion; is it a mistake, and will it lead us in perilous paths? To these questions he answers: "The future will decide. In any case, its influence is counterbalanced by that of the disciples of De Tocqueville and of Taine, and if it be true that there is danger in it, France, nevertheless, possesses sufficient vitality to escape the ruin which certain people seem to think this social literature threatens to her."—*Translation made for* THE LITERARY DIGEST.

ANCIENT AND MODERN IDEALS OF SCULPTURE.

IN his newly published book, "The Appreciation of Sculpture," Mr. Russell Sturgis takes as the starting-point of his argument "that sculpture which is the most generally recognized as without fault, humanly speaking, and even without serious shortcoming." All works of art, he remarks, lack *something* of perfection, but "the sculpture of the Greeks in the works of greatest importance, as produced between the expulsion of the Persians from Greece in 479 B.C. to the death of Praxiteles, which we may put at 350 B.C., has been accepted as more nearly faultless than any other class of works of fine art." Mr. Sturgis says further on this subject:

"And yet at this very moment of our inquiry the difficulty of forming positive and final opinions, and the necessity of holding our judgment plastic, as it were, and free to be modified, is seen in this: that it is quite well known that all these works of sculpture were elaborately painted, except when executed in the first place in material of some chromatic interest. If they were of bronze they had eyes of another material, of glass or natural semi-precious stone, and the hair and jewelry at least were gilded; if they were of marble they were painted in brilliant colors. Hermes was made nearly red as to his flesh and varicolored as to his scant drapery; Bacchus was still more brilliantly colored, with a flesh tint of more positive red; the female statues were painted a paler color, and that with a purpose as deliberate and a conventionalism as uniform as are seen in the polychromatic woodcuts of the Japanese. Drapery was not left to the simple effect of the folds as carved, but the painted pattern of the surface, or at least of the border, was carried in and out of the folds to emphasize their hollows and projections, and, to that extent at least, to produce a nearly realistic effect. These things being so, it is clear that the pure white statue of our times hardly existed for the Greek of the time of Pericles, or for him of the time of Demosthenes; and therefore it appears to us clear that our own conception of the perfect human work in sculpture is not altogether that which the Greeks, our recognized masters, had of their own work.

"It does not follow from this that the modern world is wrong in setting up as its own standard these early Grecian works as we have them. . . . Indeed, it is inevitable that this art upon which all European arts of form have been based, should remain the accepted model of all perfection. We do not know all that a Greek artist had in his mind; be it so! That which we still have of his workmanship remains superior in pure form to that which we find elsewhere."

There have been times, continues Mr. Sturgis, when sculpture was almost non-existent; when it was feeble and trivial; when bad taste prevailed. But sculpture has never fallen so low as architecture has sometimes fallen; it has never become simply an effort to "revive some bygone thought, some half forgotten scheme, and make these thoughts and schemes do duty afresh under new conditions." The reason for this lies in the fact that "the art which is based on constant study of nature has nature to revive it continually." The sculpture of modern times is divided by Mr. Sturgis into three classes:

"First, sculpture of pure form, such as seems to be undertaken with constant thought of Greco-Roman work.

"Second, sculpture of sentiment, a thing almost unknown to the

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great past, and therefore of peculiar importance to the modern world in the cases where it remains sculpturesque.

"Third, sculpture used for immediate decorative purposes, a thing made difficult by the feebleness of the fine art of architecture, but resulting in a few cases in interesting and even promising works of art."

As a striking illustration of a statue which may be said to belong at once to the first and second categories, Mr. Sturgis selects a French work, "A la Terre," by Alfred Boucher:

"This statue is not classical in its proportions or in the treatment of its details. It is a realistic study; but it is a study of form alone. It is so far from being classical in spirit that one might say, without much fear of contradiction, that no Greek or Greco-Roman artist whose work we possess would have dreamed of producing anything so minutely studied from nature in all its parts. The famous Farnese Hercules in the British Museum is a study of the exaggerated muscles which might be supposed to give the physical explanation of the godlike force of the Greek hero Herakles, or of the Roman caricature of him called Hercules: but we all detest that statue, nor would any modern writer dream of pointing to it as an example of anything that is worthy of our study in what remains of the past. The student may, if he likes, turn from this statue of the digger also, but he should first note that there is here no attempt to render anything preterhuman in the size or the disposition of the muscles. In fact the starting of the veins to the surface is expressive rather of human weakness; for altho it is good 'to have the circulation near the surface,' both for horse and for man, yet the high relief of the swollen veins is a confession that the powers are being strained beyond their normal endurance. It is a faithful study of how a powerful man uses his power, the visible results of a great and long-continued strain being shown in the whole body and all the limbs; for that is precisely the end proposed—that the action of all the important muscles together is necessary for such an effort."

"A LA TERRE,"
The work of Alfred Boucher, a modern French sculptor.
Courtesy of The Baker & Taylor Company, N. Y.

With this statue we are invited to compare an important American work, "The Driller," by Charles Niehaus, intended to adorn a tomb, and suggestive of well-sinking for mineral oil:

"The workman is, except in his nudity, the workman of every day, intensely occupied with what is, after all, an every-day piece of work. This is indeed a frank attempt to study the pure art of the figure under the conditions of contemporary life. The modern man, studied without drapery, is not a spear-bearer (Doryphoros), nor an idealized portrait to be set upon a tomb, nor yet is he deified. The question comes up at once whether it is profitable to produce a patiently wrought study from life of the nude figure engaged in any conceivable occupation of our own time. In 'The Hewer,' by Mr. George Gray Barnard, the same thought is expressed, the same effort has been made; and these two American statues may well be compared each with the other or with the Greek figures of kindred import shown in this book, or to be seen elsewhere, that we may note the difference of conception between the Greek and the modern man. Thus it would not take long for most students to ascertain that there is much more of the classical feeling in 'The Driller' than there is in 'The Hewer.' . . . In the Niehaus statue there is much dignity . . . and a study from life carried out in the spirit of one who loves antiquity."

The real aim of sculpture is defined by Mr. Sturgis in these words:

"The hope of any fine art is in the singleness of purpose of its workmen. That purpose is nearly certain to be purely artistic—we need not trouble ourselves about that—few indeed are the painters or sculptors who trouble themselves about other than artistic purpose in their work. What we require of them is, then, an undisturbed and constant devotion to it. And, that this may be possible to the artist, the public must learn that only artistic work is to be had from an artist, and must really stop asking him for moral teaching, and archeological information, and general exhortation."

"THE DRILLER,"
A statue by Charles H. Niehaus, decorating the Drake monument at Titusville, Pa.
Courtesy of The Baker & Taylor Company, N. Y.

The author closes with the remark that it is not probable that any twentieth-century man will equal in sculpturesque merit the Belvedere torso; but, he adds, "that merit is, after all, the thing to seek. Even more than sentiment, even more than action, pure sculpture is the one thing needful."

The Lack of Vital Poetry.—The utter absence of any political poetry during the recent presidential campaign and the attitude of indifference to practical affairs manifested by the great majority of poets lead an editorial writer of the New York *Evening Mail* to wonder why it is that so few of the poets of the present day are willing to choose themes that are of vital interest to humanity. The same writer continues:

"It is unfortunate in itself, and it is another symptom of the decline in the poetic art, that the singers of to-day avoid the purely intellectual, masculine, and public themes, and devote their often admirable technique to turning out verses which fulfil the same function in a magazine that a rubber-plant does in a dining-room. It was not always so. Whittier in his anti-slavery poems, and notably in his 'Ichabod,' Lowell in his 'Biglow Papers' and his 'Infant Industry,' gave a truly lyrical expression to the sentiments that interested and alined masses of men.

"One would suppose that the opportunity of striking a note in which their fellow men were interested as men, not merely as dilettanti and amateurs of dreams, would have some force with the poets of the day. The chance of commanding a wide audience, as well as of voicing the struggles and aspirations of the age, should operate persuasively. But there is no American to follow the lead which Kipling has given in his 'Rowers.' 'Islanders,' 'Recessional,' and 'White Man's Burden,' Watson in his sonnets on 'The World in Armor' and Swinburne in his mischievous but striking mode on the second Alexander; none even, it would seem, to emulate the light vein of political satire disclosed by Gilbert in 'Pinafore.' Sill's 'The Reformer,' Aldrich's 'Unguarded Gates,' Joaquin Miller's 'To Russia' are notable for their excursion into an almost untrodden field, as well as for their intrinsic quality.

"The Americans are working out new and large problems on this hemisphere, and they give themselves the credit of a restlessly active political life. But you would never guess it from their poets. The whole breed of them seems to have taken to the woods."

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MADAME REJANE AND THE "SEX DRAMA."

MADAME GABRIELLE RÉJANE, of Paris, "the most talented modern exponent," as she is called, "of the comedy of manners," crossed the ocean recently to give her répertoire of plays in Cuba and the United States. Her arrival at Havana on October 19 was made the occasion of a remarkable popular demonstration. "She was welcomed," says a correspondent of the Boston *Transcript*, "as no actor or actress was ever before received in Cuba. Several thousand people went out in tugs or crowded around the wharf to catch a first glimpse of her. 'Teatro Nacional' floated in the breeze on pennants of a private steamer which came out to take the French company ashore, and there were formal addresses of welcome, large bouquets, and a formidable trocha of cameras across the pier." In short, "everything was all that could be planned for an unprecedentedly successful opening—except the play." To quote further:

"The play was 'Sapho,' and the Cubans soon showed that while Daudet might write plays to delight Parisians he was not the master to delight Havana. The señoritas were not permitted to attend this or any other performance given by Réjane's company, because 'Sapho' and 'Zaza' and 'La Passerelle,' of which Marie Tempest gave Boston an expurgated edition in 'The Marriage of Kitty,' were not deemed appropriate for the Young Person to witness. The matinée girls of New York, Boston, and other of our cities, who flock to such plays unattended, might be surprised to learn that Cuban girls are not allowed to go to such plays even when chaperoned by their mothers. . . . . .

"As the play progressed it became evident that the richly dressed ladies were not heartily enjoying themselves. At any rate, the audience grew colder and colder and appeared ready to go home long before the play ended.

"The next day was a memorable one for the dramatic critics of Havana. They were all in that condition of aggressiveness which David Garrick once described as being due to 'too much food.' These gentlemen were most gracious in dealing with the star. A few of them honey-daubed her and only one or two indulged in any severely adverse reflections upon her art. But how Daudet did catch it! His sort of 'esoteric rot' might be what Frenchmen regard as the product of genius, but these righteous Cuban critics rejoiced that such 'stuff' could not pass as art in Havana. There were columns of fierce invectives."

MADAME RÉJANE AS "ZAZA."

Madame Réjane has been welcomed in this country as an actress of "brilliancy and surpassing skill," but is being severely criticised on account of the "offensiveness of the material with which she works."

Something of the spirit of these irate Cuban critics has found expression in the comment of New York journals on Madame Réjane's performances in the metropolis. Says *The World*:

"When Madame Réjane began her season at the Lyric Theater last Monday evening [November 7], she was gladly given all the homage that is due to a great artiste and a woman of her unusual grace, dash, piquancy, and personal charm. That she is a true genius in the art of comedy no one will deny. Her abilities were fully established during her first visit to this country; ten years later she is asserting them again.

"In the praise which was bestowed upon the artiste and the woman her first play, 'Amoureuse,' escaped much of the censure which its salacity and wantonness deserved. That French comedy is certain to be nasty has come to be an accepted inference. The character which Madame Réjane played at least afforded range for her extraordinary gifts, and New York audiences are catholic enough to distinguish between a brilliantly acted rôle and the general effect of the drama that surrounds it.

"But when, three nights later, Madame Réjane presents a play which goes even nearer to the limit of the vile in French life, it is time to call a halt and to suggest that even her brilliancy and surpassing skill do not excuse the offensiveness of the material with which she works. 'La Passerelle,' which she presented last night, is a farce, and perhaps is of too light texture to be taken very seriously; but its performance on a public stage, with all the naked naturalism of the French company, is an insult to decency which ought not to be tolerated.

"On the Parisian stage the exploitation of open and prearranged infidelity may be regarded as a very funny matter. Surely the same sort of thing is often encountered, not to say tolerated, in actual Parisian life. Here a more healthy view of conjugal obligations is the social fashion.

"As a piece of humorous writing and construction, the play bears ample testimony to the skill of Fred Gresac and Francis de Craisch, its authors. There is no doubt of the ability of Madame Réjane and her company to act it. Some of the situations are highly amusing, but on the whole it is the most prurient and nauseating mess that has soiled a New York stage in many a day."

Mr. Winter, of *The Tribune*, characterizes "Amoureuse" as "a nasty exhibition of coarse persons and immoral conduct," and says of "La Passerelle": "The heart of it is carnality, and the garment of it is frolic." *The Evening Post* comments:

"No art in the representation can give any value to such pestilent trash as this. The fact that it is offered simply as a means of amusement makes it all the more pernicious. Only the most debased and abnormal appetite can find gratification in flavors so rank and gross."

Mr. Corbin, of *The Times*, pleads for what he regards as a more rational point of view in estimating the value of these French comedies. He says, in part:

"The trouble with us modern Anglo-Saxons is that we refuse to be interested in fact until it is sentimentalized—whereupon it ceases to be fact and instantly becomes immoral. Those who regret 'Iris,' with its heartrending veracity, and denounce 'The Second Mrs. Tanqueray,' with its stern veracity, were wont to revel in the sugared falsehood of 'Sweet Lavender.' Those who cry out against the illuminating moral pathology of 'Ghosts' accept with satisfaction the heinous spectacle of the villainous protagonist of 'Pillars of Society' donning the robes of virtue in the last act, aided and abetted by the author.

"This fault of sugar-coating pills the modern French playwrights rarely commit. The *milieu* of 'La Passerelle' is one of levity and impropriety, but it is quite true—all too true, perhaps—to certain obvious phases of Parisian life, and, moreover, deliciously funny. 'Amoureuse,' for all its surface brilliancy, has a serious theme, and treats it seriously. We may agree with the younger Dumas—who treated a precisely similar theme in 'Françillon,' and commented on it in one of his brilliant prefaces—that

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for the purposes of pure comedy it is fatal to represent the wife actually surrendering her virtue to be revenged on a husband whom she loves. But M. de Porto-Riche was clearly bent not on making a comedy, but on studying the reaction between two individuals rather broadly typical of the Parisian world. The main conception of the piece is interesting and significant, and the harmonious interplay of delicately contrasted characters reveals a literary and dramatic skill of very high order. . . . These modern French plays represent and criticise a life different in many respects from our robust Anglo-Saxondom—at once more refined intellectually and more sensual physically, more infantile in its power of being amused, more cynical in its view of society. But they are in their essence true to human nature, and, the world over, human nature is very much the same."

JOEL CHANDLER HARRIS: THE CREATOR OF "UNCLE REMUS."

IN 1883 the editorial staff of the Atlanta *Constitution* included Sam W. Small, the well-known revivalist, and Joel Chandler Harris, a young newspaper man who had started his career as a printer's devil in the office of the Eatonton *Countryman* (Ga.), and had subsequently been employed on the Macon *Telegraph* and Savannah *News*. Small used to write a popular daily column for *The Constitution* under the name of "Old Si," and when he decided to sever his connection with the paper, the editor, wishing to continue this special feature, asked Harris if he could not contribute a column of sketches and stories. Harris promised to do his best, and he began to write a series of negro-dialect tales, known with intimate familiarity to almost every man, woman, and child of Southern birth. They were the "Uncle Remus" stories, and they brought their author national and international fame.

These facts appear in an article by Ray Stannard Baker in *The Outlook* (November 5), from which we quote as follows:

"The author of 'Uncle Remus' apparently succeeded because he did not try. The literary world and the publishers came to him; he did not go to them. Here was a young, unknown, untraveled printer, of narrow school advantages, tho profitably educated in the best classics, and possessing, besides, much curious knowledge of negroes, of dogs, of horses, of the way of the red stream in the swamp, and of the folk of the woods. He had some familiar old stories to tell—so old and so familiar that no one had thought them worth writing down—and he told them as quietly and as simply as he talked. But good work, tho hidden away in an obscure newspaper, gets itself recognized sooner or later, and one day Harris received an invitation to write some of his tales for one of the foremost of American magazines. He couldn't understand it at all, but he wrote the stories, among them an account of the amusing adventures of Br'er Rabbit, Br'er Fox, and the Tar Baby, which clinched his literary fame. His tales succeeded far beyond his expectations, and for the same reason that made Æsop's Fables an imperishable classic. For they were the slow fruitage of the wonder, the humor, and the pathos of a race of primitive story-tellers. They were instinct with those primal passions which appeal to human nature, savage and civilized, the world over. They were by no means indigenous to American soil; no one knows for how many centuries they had been told in varying forms in the jungles of Africa. Slaves had brought them hither, and they had soon flowered luxuriantly in English, being cultivated with unconscious skill in the humble negro cabins of the cotton- and cane-fields."

Joel Chandler Harris has never been a mere copyist, continues Mr. Baker. "One has only to compare a Br'er Rabbit story as told by any typical negro tale-teller," he says, "with the same story as Mr. Harris has written it, to appreciate the hand of the master craftsman." The author of "Uncle Remus" is "a matchless writer of the spoken story—a difficult art indeed." We quote again:

"The original negro narrator has to aid him all the accessories of voice—and there is no voice more flexible and expressive than that of the negro. He may add the emphasis of changing facial expression and of gesture, and with what powerful effect may he interject his pauses. Moreover, there are those impressive stage-settings—night, the brightness of an open fire, shadowy, fascinated faces, ready to express the common thrill. These are parts of the story as much as the spoken words, and it has been the triumph of Mr. Harris's art to represent them all. His versions of the stories are closer to the real story than any verbatim copy could possibly be, for he has given us not merely a story about a rabbit and a fox, which might be dull enough, but he has given us, with lifelike reality, the negro who told it, and what he felt and thought about while he was telling it; he has shown us the people who listened to the story, and we see how they are swept by superstitious fear, by laughter, by tears, by wonder. A philologist might have dug out these stories and set them down with scientific accuracy, for there is a science as well as a literature of folk-lore, but they never would have taken hold of the hearts of generation after generation of readers. That was left for the literary craftsman who knew how to make them quiver with human life and human emotion."

JOEL CHANDLER HARRIS.

"His tales succeeded far beyond his expectations," says Ray Stannard Baker, "and for the same reason that made Æsop's Fables an imperishable classic. For they were the slow fruitage of the wonder, the humor, and the pathos of a race of primitive story-tellers."

As a result of the appearance of the "Uncle Remus" stories in the columns of *The Constitution*, Mr. Harris received letters from all parts of the world. The publication of the tales in book-form gave him definite ranking in American literature. Such a success, as Mr. Baker remarks, "often sends a young writer flying to New York, where he is promptly petted, befooled, and stimulated into an overproduction that shortly ends him." But "Uncle Remus was not to be beguiled away from his Georgia home." He continued to go down every day to the office of the newspaper which employed him, and in the evening he enjoyed sitting down with his family around him and writing stories. He is still a contributor to *The Constitution*, but during the last few years has given an increasing share of his time to outside literary work. Mr. Baker concludes:

"It is refreshing to know that such a life is possible in these roaring days of self-assertion. It is refreshing to find a man who has no vaulting ambitions to gratify, who loves his home, his children, his garden, and his joke, who is healthy of body and soul, who helps freely where he can, whose labor, the measure of his happiness, is the simplest expression of that which is best in his life. Assuredly this is the simple life of which we have had report."

NOTES.

RICHARD STRAUSS is writing a new opera, "Salome," based on Oscar Wilde's play of that name.

MR. MONCURE D. CONWAY, in his recently published "Autobiography," makes the following interesting generalization: "I do not believe that any very rich man ever lived before him with so much and such genuine enthusiasm for literature as Andrew Carnegie."

A MAGAZINE called *The Brutalitarian* has been started in London. It describes itself as "A Journal for the Sane and Strong," and enunciates its policy in words once used by the late G. W. Steevens: "We have let brutality die out too much." "It is full time," according to this journal, "that in this age of decadent humanitarianism some trumpet-tongued protest were raised against the prevalent sentimentality."

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SCIENCE AND INVENTION.

THE CHINESE WOMAN'S FOOT UNDER THE X-RAY.

SOME interesting radiographs of the artificially deformed feet of Chinese women are exhibited and explained in *La Nature* (October 15), by M. A. Duval, a pharmacist serving with the French colonial troops. These *x*-ray pictures show clearly the nature of the treatment that produces the tiny Chinese feet, and the torture that must be undergone during the process. Says M. Duval:

"What most surprises the European who lands in a Chinese town is the awkward and ungraceful gait of the women; with arms forward and hips thrown back, they make constant efforts to keep their balance. Their ample tunics . . . and full trousers make them seem to have long bodies and little legs; and, moreover, their tiny feet enclosed in odd shoes, which do not in the least resemble ours, look as if their feet had been cut off and they were walking on the stumps, each enclosed in a kind of box.

CHINESE WOMAN'S FOOT DRESSED.

"Many foreigners resident in China, even for many years, do not understand exactly in what the deformation of a Chinese woman's foot consists. In fact, it is very difficult to get a sight of a woman's bare foot; to show it is the most unbecoming act that a Chinese woman can commit. It is with great difficulty that, during a sojourn at Tien-Tsin, I succeeded in making several radiographs of the feet of Chinese women; thanks to the good offices of the sister superior of the hospital, one of her assistants, who was a Catholic, consented, after long supplication and the promise of a reward, to allow me to radiograph her bare foot and that of her little daughter, a child about ten years old.

"The deformation of Chinese women's feet has already been described by various authors, notably by Dr. Matignon; but up to the present, as far as my knowledge goes, the radiography of these feet has not yet been accomplished.

"By examining these radiographs and comparing them with those of a normal foot, we may understand the torture and suffering that the Chinese women are obliged to endure to attain this supreme beauty—a foot of a length varying from 13 centimeters [5 inches] with fashionable ladies to 17 or 18 [about 7 inches] with women of the people. With us a woman who prides herself on a small foot . . . has one measuring 22 to 23 centimeters [9 inches]!

"The deformation begins with the child about the age of three years, and it is not until the age of sixteen to eighteen that the complete result is obtained. During all this time the foot has been bound more and more closely, so that the bone of the heel is lowered and the toes bent under the sole of the foot. Even after the deformation is complete the foot continues to be compressed by a close bandage.

"The result of this practise is, in the first place, to cause the child much suffering, then to occasion sores that sometimes become gangrenous and quite often necessitate amputation, and finally to prevent the development of ossification.

"It may be seen, in fact, that the foot bones (metatarsals) of the woman are about three times thinner than those of the normal foot. . . . . .

"We may also see from these radiographs that the heel-bone, the calcaneum, is completely bent down and that the toes are turned under the sole.

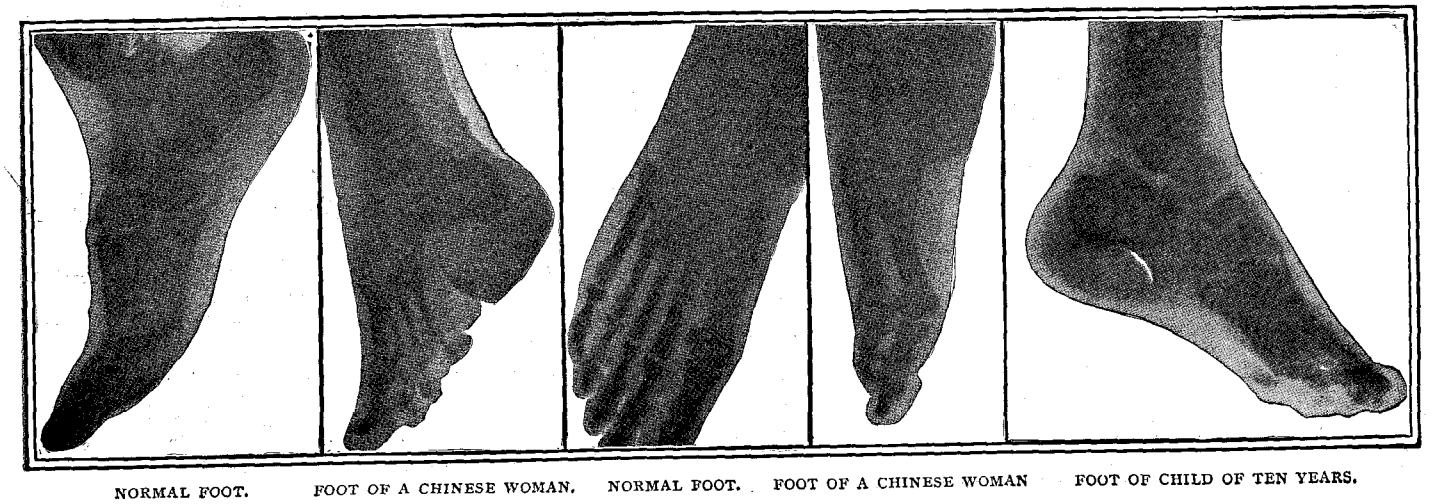
"The radiograph of a child's foot shows the beginning of the deformation. Not all Chinese women submit to this mutilation, but fully two-thirds of them do."—*Translation made for* THE LITERARY DIGEST.

LONG-DISTANCE ASTRONOMICAL DISCOVERY.

THE length to which the development of photographic methods has gone in astronomical work could not be better illustrated than by the statement that the discovery of Saturn's ninth satellite, recently announced by Prof. W. H. Pickering, of Harvard, was accomplished by that astronomer at a distance of many thousands of miles from the telescope that was used in the investigation. Photographs were taken by the aid of this telescope in the Peruvian Andes, and the close study of the plates at the Harvard Observatory brought to light the long-unsuspected satellite. This discovery and its interesting method have already been noticed in THE LITERARY DIGEST, but Professor Pickering's own account, which appears in "The Annals of Harvard College Observatory" (vol. liii., No. 111), contains so many curious details, differing widely from old ideas of astronomical work, that we quote part of it here. Says Professor Pickering:

"The method by which the satellite was originally discovered was simple, and consisted merely in superposing two negatives taken upon different nights. These negatives were examined with a 2-inch eyepiece and the star images made to coincide. A slight displacement of the eyepiece then caused each image to appear double. By giving the eyepiece a constant but slight motion back and forth, the images were kept moving relatively to one another, and if any image was single, instead of double, it was soon noticed. The slight motion of the satellite during the interval that had elapsed between August 16 and 18, 1898, was sufficient to call attention to it. . . . . .

"When we have several negatives of the same region, a better plan is to select the best one, and have it enlarged to a scale of 10″ or 12″ to the millimeter. A reversed positive is obtained on glass, and from this a paper negative is printed. The other negatives,



NORMAL FOOT. FOOT OF A CHINESE WOMAN. NORMAL FOOT. FOOT OF A CHINESE WOMAN FOOT OF CHILD OF TEN YEARS.

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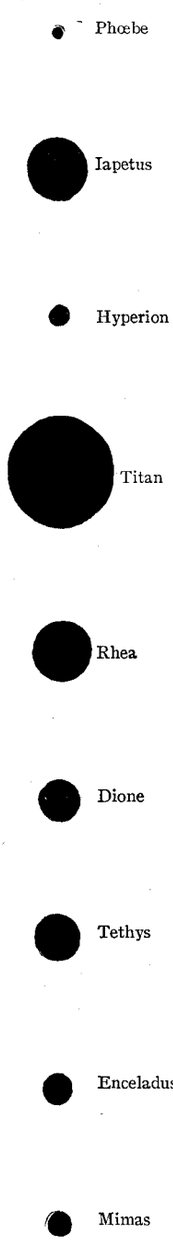
viewed through an eyepiece, are compared with the paper print, and any objects not found on the print are inserted upon it in pencil. All the objects found upon one negative have a short vertical line drawn through them, those from another are distinguished by a horizontal or inclined line, and so on. A comparison of these penciled images with the computed expected motion of the satellite, which is in most cases dependent chiefly on that of its primary, quickly draws one's attention to the object. . . . . .

"On account of the extreme faintness of the image, and also because of the multitude of stars, the identification upon these plates, even under these circumstances, was by no means as simple an operation as might at first sight be supposed. When the position of the satellite was known within a few minutes of arc, the method of procedure which was found to be most satisfactory was first to construct a map of the region by hand. Generally the best negative was not selected for this purpose, as it might involve the insertion of far more stars than were needed. Each of the stars was checked by having a short line drawn through it, as in the case of the enlarged photograph. A comparison with the other negatives was made as before, a line drawn at a different inclination corresponding to each negative, and it was soon possible to concentrate one's attention upon a comparatively few images.

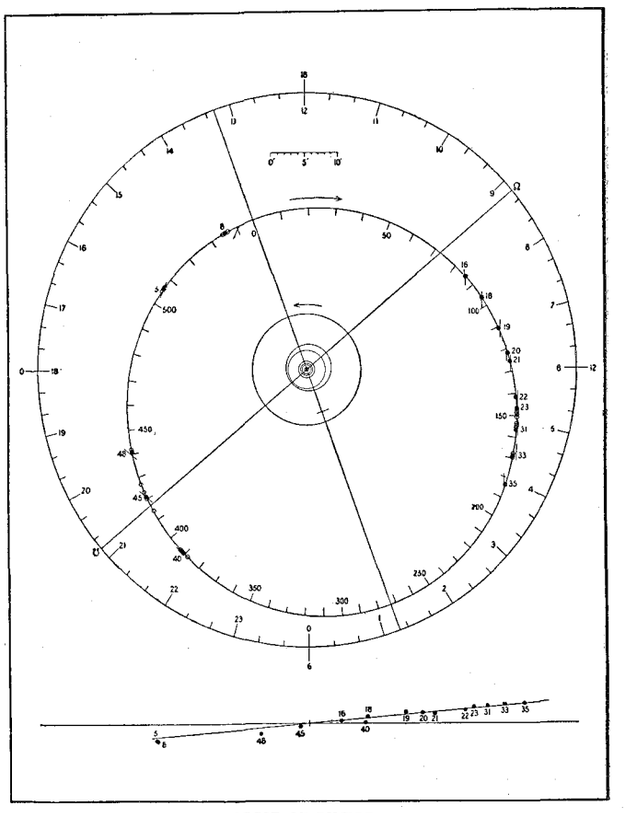
"In the more crowded parts of the sky that have been examined, in the vicinity of the Milky Way, about six stars are found for each square minute of arc, or 22,000 per square degree. Such crowded regions, however, rarely if ever cover a square degree. When the position of the satellite was uncertain within two minutes of arc, this involved the construction of a star map containing about eighty stars before we could begin our search. Generally, only about half this number of stars were needed; but, unless each one was located with considerable accuracy, the chart was of little value, so it will be seen that the mere work of preparation for the search might well occupy considerable time.

"It was found in a large part of the earlier work, after the first twelve images had been discovered, that it required on the average about four hours to find the satellite upon each plate. Sometimes the work was done very quickly, and it was only a question of minutes; but sometimes, especially at first, when the position of the satellite was not accurately known, several days were spent upon a single plate, much time being occupied in following out erroneous hypotheses which ultimately led to no result. A research among stars of this degree of faintness develops new facts and difficulties which almost constitute a distinct branch of astronomical investigation by itself.



RELATIVE SIZES OF THE SATELLITES OF SATURN.

"For most purposes a 2-inch eyepiece was used, as it is more readily managed and is less trying to the eyes; but for the careful examination of individual star images a 1-inch eyepiece shows much detail that can not be seen with a lower power. With such an eyepiece the sky of a properly developed negative presents a thin, uniformly distributed grain, which is made up of minute silver particles deposited by the developer. With a compound microscope giving a magnification of 300, these ultimate particles may be seen. They are irregular-shaped bodies of varying size, having transparent centers. . . . An area of clear sky 7″ in diameter upon a plate contains about 1,200 silver particles. If this area were occupied by a comparatively bright star of the fourteenth magnitude, like Hyperion, it would contain about 4,000 particles. These would be collected into large, very black grains, each grain containing hundreds of particles. The grains would be separated by interstices, small toward the center of the image, where many particles were superposed, but increasing in size toward the edges. One might find perhaps a dozen grains that were notably large and black. In the case of a fainter star of the sixteenth or seventeenth

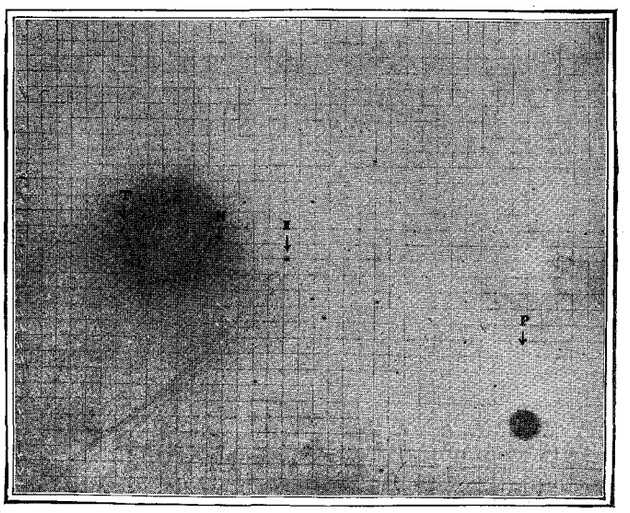


ORBIT OF PHŒBE.

magnitude, such as Phœbe, the grains would be smaller and lighter, the whole image containing between 1,500 and 2,000 particles.

"This irregular grouping into grains of the slight deposit of the fainter star images produces certain effects not observed at all in the case of the brighter stars, where so much silver is deposited that the images are fairly uniform. Thus the images of two sixteenth-magnitude stars, side by side upon the same plate, may be of entirely different shapes and sizes. The shifting of their centers of gravity will vary the distance between them on different plates, making accurate measures an impossibility. . . . . .

"In some of the plates taken during the spring and early summer of 1900 a special apparatus was used on the telescope, by means of which the motion of the planet was compensated, so that the stars appeared as trails, while any object closely following the planet would appear as a round dot. On these plates the inner satellites, on account of their own motion relative to the planet, except when near elongation, appeared as short trails. Phœbe, however, on account of its slow motion in its orbit, which never exceeds 30″ a day, always appeared as a dot. When the motion



T = Titan; Saturn; H = Hyperion; I = Iapetus; P = Phœbe.

PHŒBE, THE NEW SATELLITE OF SATURN.

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was properly compensated, identifications on these plates were comparatively simple, and they had the great advantage that by the use of this apparatus we were no longer confined to photographing the satellite only when Saturn was near the stationary points of its orbit."

The foregoing paragraphs, in which is described only a small part of the work done by Professor Pickering and his assistants, give a striking idea of what may be called "laboratory astronomy." That a new celestial body may be discovered and its orbit calculated by a man who sits in a chair, lens in hand, studying photographs, and never going near a telescope, may be startling to students of the older astronomy, but the new methods appear to be strikingly effective, and results, after all, furnish the conclusive test in such matters.

GROWTH OF MOSS ON TREES.

IT is often said that expert woodsmen are able to ascertain the points of the compass in a forest by noting the growth of moss on the trees, the usual statement being that it is thickest on the north side. This was hardly borne out by an investigation made about two years ago by Henry Kraemer, of Philadelphia, who found that in his vicinity moss grew on all sides of the trees except the south, the predominating direction being the east. In a later investigation by a French botanist, M. Leon Bédel, it appears that no dependence at all can be placed on the moss as a guide to the points of the compass. The determining factor seems to be ability to hold moisture for the sustenance of the parasitic growth. M. Bédel, in an article in the *Revue Scientifique*, describes his observations. Alluding first to Kraemer's data, he says:

"It may be seen that the parasitic growth is not thickest on the north side, but rather on the east. Looking a little closer, we find that M. Kraemer has proved a fact of considerable importance—that the moss, which does not care for publicity, tends to cling, by preference, to the parts of the trunk that are inclined from the vertical, . . . especially on those that form an acute angle with the ground. In any case, on a given trunk, the favorite habitat of mosses and other parasites, he says, is the side that 'receives and holds' the greater proportion of moisture. Here there is some vagueness, since the side that receives the most moisture is that exposed to the wind; while that which retains the most is the sheltered side. And we should also distinguish between isolated trees and trees in a wood or forest."

To clear up these points, observations have been made during the past two or three years in the neighborhood of Dozulé, France, by the author, who believes that he has established the following facts: (1) Exposure has only a slight influence on the fixation of mosses, and it is impossible to lay down a rule in the matter. (2) Mosses usually grow on the upper, rather than the lower, side of inclined trees. (3) They are more abundant on cracked and furrowed than on smooth trunks, and also on knots and lumps. (4) Moss prefers horizontal to vertical branches and grows thickly in bifurcations. (5) The direction of the wind seems to have no influence on the fixation of moss.

The key to this whole matter appears to the author to lie in the question of moisture. He says:

"The fixation of moss on trees is governed by the degree of moisture retained. Mosses grow preferably on the parts of the tree that hold most water. This law is true for isolated trees as well as for groups. Even when grouped trees have not one face more exposed than others to moisture, they have one that holds more of it; that is to say, there is always one face more or less inclined, or more cracked, or rougher, on which the water from the leaves or branches stays longer.

"It is especially the quantity of water retained and not that received that influences the growth of the moss. Of two trees situated side by side, one with a smooth and the other with a rough trunk, the former will have no moss and the other will be covered, because the water easily runs off the one, while on the other it is held by the irregularities of surface.

"The retention of moisture explains why the upper part of horizontal branches is mossy, while the under side is not. The water, owing to gravity, strives to reach the earth in a vertical course. It does not remain on the lower side of the branch, because it can fall thence directly to the ground without meeting any obstacle, while on the upper side the branch itself opposes a direct fall. The water has to run around the branch to reach the lower side, and the roughnesses of the bark retard and retain it. . . . It is the same in the case of an inclined trunk. . . . . .

"To sum up: Mosses grow preferably on the parts of the tree that retain most moisture. They are thus more abundant . . . on rough or cracked parts; on the upper side of a branch or inclined trunk; on knots or bosses; at the fork of branches; at the base of the trunk.

"We may say that 'moss draws moss.' When moss has grown on a tree it is itself a powerful factor in the retention of moisture; and new moss, either of the same or a different species, develops and thus increases the extent of the green covering."—*Translations made for* THE LITERARY DIGEST.

SLAVERY AND TUBERCULOSIS.

THAT the ravages of tuberculosis among the negroes of the South have greatly increased since their emancipation, and that this increase can be traced directly to conditions dependent on the cessation of slavery, is asserted by Dr. Thomas J. Mays, of Philadelphia, in an article printed in *The Constitution* (Atlanta, Ga., November 6). After quoting figures and data in support of his contention, Dr. Mays goes on to say:

"It is obvious, therefore, that the tremendous increase of consumption and insanity among the Southern negroes is, in the first place, due to the heavy economic and industrial burdens which were suddenly placed on their shoulders and which they had neither the wisdom nor the organized constitutional or mental strength to discharge; and, in the second place, to improvidence of living, to poor and improperly prepared food, to ignorance of the laws of physiology, to bad hygienic surroundings, to overcrowding, laziness, and the lack of persistent employment, to improper care and nursing when ill, to dissipation of all sorts, to lack of self-restraint, to alcoholism, and other vices. On this point the testimony of Dr. Miller, who has been quoted, is very emphatic and applicable. He says:

"'The negro in slavery had no thought for the morrow, but he spent his quiet, humble life in his little cabin, with his master to care for every want of self and family. He lived under the best hygienic restraint. His habits of life were regular, food and clothing substantial and sufficient, and the edict of his master kept him indoors at night and restrained him from promiscuous indulgence and the baneful influence of the liquor-saloon. In sickness he was promptly and properly cared for by physician and nurse. Freedom came to him, and a change came over his entire life. Under his former manner of living he enjoyed wonderful immunity from brain and lung trouble; and I confidently assert that the germs of these troubles came to the same man and race in consequence of his environment and the manner of life which followed.'

"That the same influence which gave immunity to the Southern slaves from consumption will produce the same effects elsewhere is shown on a somewhat less extensive scale by the event of the importation of Chinese labor into Cuba. . . . Thus from 1860 to 1870 Spain brought 250,000 coolies under contract to the island of Cuba. Their ages ranged from eighteen to thirty years, and they consisted of the scum and offscourings, principally of the cities of Canton and Macao, and, in spite of the most careful selection, they brought with them consumption and other diseases and vices for which China is noted. The vast majority of them were placed on plantations, and being under contract and under the supervision of overseers who ministered to all their physical necessities, their conditions were identical to those which surrounded the negro slave in the South before the war. The result was that within the first few years consumption was eliminated, either through death or cure, and never reappeared in them or in their offspring.

"From all that has been said, the prevention of pulmonary consumption resolves itself into such efforts of education as will impress the masses with the importance of leading a life similar to that which made the slave population of the South practically immune from this disease before the Civil War.

"What was done once may be done again, for the laws of health

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which held true then are equally applicable now. Such efforts of prevention mean the inculcation of sound principles of hygiene; the eating of wholesome and properly prepared food; the wearing of suitable and seasonable clothing; the avoidance of damp, unsanitary, and overcrowded dwellings; the abstinence from nerve-strain and overwork; the shunning of strong drink and other vices; the teaching of the value of useful labor; the training in physical development; the supervision of proper convalescence from what to them seems a trivial cold or cough, or from acute illness or injury; the procurement of effective medical attendance and nursing in sickness or accident, etc."

WERE OUR ANCESTORS NEGROES?

THE discovery in France of various prehistoric skulls showing marked negroid characteristics has raised the question of their position in the ancestral scale of the European races. The writer of a note in the *Revue Scientifique* (October 4) is certain that they belonged to the ancestors of the present inhabitants of France, altho he refuses to draw inferences from their apparent affinities. He says:

"One [skull] came from the dolmen at Pointe de Conquet, and the other from an island near Toul-Bras, Brittany. The first must have belonged to the beginning of the neolithic period; the other probably to the Gaulish epoch. Their type is negroid of pronounced character, so that they are scarcely distinguishable from a series of negro skulls if placed among them.

"Also in a grotto near Mentone, where M. Riviere began excavations about 1875, there have been found two skulls, . . . also classifiable as negroid. . . . . .

"This prognathous [projecting-jawed] type must have belonged to some of our ancestors who thus showed affinities with the negro type. It is impossible at present to pronounce on the exact nature of this relationship without making gratuitous suppositions. In any case it seems that it must appear in some of our contemporaries. Now it is an interesting fact that M. Pittard, in studying the skulls of the Rhone valley, has discovered two feminine skulls of typical negroid type, . . . belonging to a relatively recent period, for they were found in the ossuary of Sierre, containing skulls from the old cemeteries situated about the ancient parish church. . . .

"Thus the prognathous type has been preserved through successive generations, either continuously or by sporadic or atavistic reappearance.

"But the question of the origin of the type remains, and it is one of the most interesting problems that await solution."—*Translation made for* THE LITERARY DIGEST.

A New Fog Signal.—A device by which a vessel in a fog may indicate to all within hearing the direction of her motion has been invented by a French mariner, Captain Basroger. The following account, from a report by Thornwell Haynes, United States consul at Rouen, is published in *Consular Reports*, Washington:

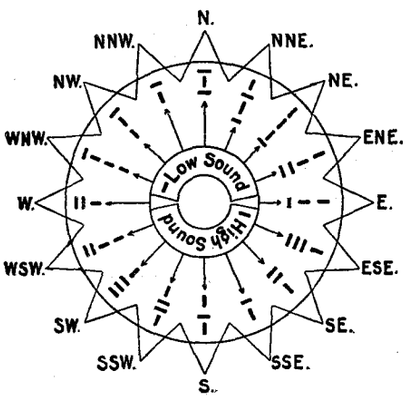

DIAGRAM SHOWING SIGNALS FOR TELLING THE DIRECTION OF A VESSEL IN A FOG.

"The signal is given by a whistle or whistles emitting two sounds, one in a very high key, the other very low. These sounds, adapted to the sixteen principal points of the compass, signal the exact direction in which the vessel is going. In the diagram shown herewith the high key is represented by a vertical dash and the low key by a horizontal dash, the diagram being read in the direction of the arrows.

"If the ship is going north it gives a low, a high, and a low whistle; if it is going west-northwest it gives three high whistles and one low or deep whistle. It is seen at a glance that all the signals from north to south by way of the east begin with a deep or coarse whistle, and all those from the north to the south by way of the west begin with a high or keen whistle. This arrangement permits one to tell the principal direction of the vessel by the first sound that strikes the ear.

"The instrument proper consists of a box containing a cogged drum which, somewhat after the manner of the keys in a wind instrument, determines whether the sound be high or low. A retarder, controlled by a crank, causes the rotation of the drum, so that two sounds can not be blended or confused. The crank turns once every second.

"In sailing-vessels the signals are produced by bells."

The Evidence Against Spontaneous Generation.—The doctrine of evolution requires that, at some time in the past, living matter should have sprung from dead matter. Yet all attempts to create life in the laboratory have failed. A correspondent of *Nature* suggests that this failure of laboratory experiments in spontaneous generation may not be conclusive, and he gives the following reasons for his position:

"In the experiments the first step has always been, and, so far as one can see, must always be, to destroy all existing life and all existing germs of life. Suppose the agent to be heat. How does the experimenter know that the very means he employs to destroy in living matter the property of life are not equally efficacious in destroying the peculiar property or properties of matter that is just on the point of transmutation? For all that we certainly know to the contrary, dead matter may be changing into living every day in every pool, especially every warm pool, on the face of the earth. If so, the difference between the last state of the non-living and the first state of the living must, by the evolutionist's hypothesis, be extremely small; and it is probable—to my mind most probable—that both would be similarly affected by an unusual degree of heat or whatever other agent is calculated to destroy life; the precaution eliminating life and its potentiality at one stroke. But the value of the negative evidence is precisely in inverse proportion to this probability. If the probability is thought great, the negative evidence will necessarily be thought small. I submit that the probability is very great indeed, and consequently that we are pretty much in the same position as to the possible evolution of life from non-living matter as we should have been if no experiments had been made. Certainly, so far as the logic of the matter is concerned, there is no need yet to consider the hypothesis of life having been imported here from another planet."

SCIENCE BREVITIES.

"IT is authoritatively stated," says *The American Mechanic*, "that the crossties for a railroad now cost twice as much as the rails. The future of the crosstie seems to be one of the questions most urgent of solution in modern railroading."

"IT is reported that New York is about to issue very stringent regulations as to what is to be regarded as adulteration of food and drinks," says *The Hospital* (London). "In brief, nothing is to profess to be what it is not, and nothing must be added to an article which shall give it an appearance of better quality than it actually possesses. This, of course, would strike a blow at all coloring, however innocuous, and whisky manufacturers especially are said to feel considerable alarm."

THAT the Guatemalan ant or "kelep" will kill the boll-weevil without damaging the cotton-plant or other vegetation in any way, and that its habits and temperament are such as to make it readily capable of domestication, transportation, and colonization in Texas, have now been amply demonstrated, according to C. Arthur Williams, who writes in *The World To-Day* (October). He goes on to say: "The most important problems, however, are yet unsolved. It remains to be determined whether the ant can survive the winter climate of Texas, and whether it can be obtained or propagated in sufficient numbers to serve the practical purpose for which it was introduced."

"THE total length of subway which Paris will possess when the present system is completed will be no less than forty miles," says *The Electrical Review*. "The work is now being carried out in sections, and at present two of the sections have been completed. The latest is the new line which was opened to the public in the latter part of October. It runs across the central part of the city and connects at each end with one of the existing lines. It passes the St. Lazare depot, the Opera, and the Bourse. . . . The line runs entirely in tunnel. One of the remarkable points of construction is the huge masonry and ironwork block which lies in front of the Opera. It contains three superposed tunnels, as in the future there will be three roads crossing at this point."

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THE RELIGIOUS WORLD.

THE NEXT GREAT TASK OF CHRISTIAN SCHOLARSHIP.

THE supreme task before the Christian world to-day, according to Prof. George H. Gilbert, of Northampton, Mass., is "to make the revelation of God in Jesus the sole foundation of essential Christian doctrine." The importance of this task, he thinks, is "immeasurable," and its accomplishment "must inevitably bring a wide and vital transformation of Christian teaching." In support of his contentions, Professor Gilbert writes (*Biblical World*, November):

"Plain and unquestionable tho the relation of Jesus to his kingdom, in his own thought, appears to be, it has largely failed of recognition among his followers, even from the beginning of Christian history. Nor is this altogether strange. The kingdom of God was founded among the Jews, over whose thought and life the Old Testament exercised so profound an influence that Jewish disciples could not at once appreciate the newness and absoluteness of the gospel. They thought of Jesus as another David, who, tho departed from the earth, should yet come again in a visible manner and reign over a material kingdom. They continued to worship in the Jewish temple. They read Jesus into their Scriptures rather than read their Scriptures in the light of Jesus. Some of them struggled long and bitterly against the new doctrine that a Gentile might become a Christian without first becoming a Jew by circumcision."

Moreover, this "Jewish bias" in the conception of the gospel found some support in the attitude of Jesus himself, since he never, in explicit terms, released his disciples from the ancient law, but "left them to find a natural release from the old ideas as they should come into a fuller appreciation of the new."

Again, the absolute relation of Jesus to his kingdom was early obscured by a conception of Scripture which "leveled the Old Testament up with the New, and made no distinction between the inspiration of Moses and that of Jesus." On this point Professor Gilbert says:

"All Scripture was regarded as of one piece, a homogeneous divine book. What preeminence could be given to the word of Jesus in the gospel when the entire Bible was believed to be the very Word of God? Hence the fathers of the early centuries, who developed that body of doctrines which has since been dominant in the church, were quite indifferent as to the source from which they drew their biblical proof. Athanasius, for example, developed his doctrine of the person of Christ out of the eighth chapter of Proverbs with perfect serenity and assurance. That passage was just as authoritative for him, and apparently had as clear a christological content, as the teaching of the gospel itself. This method of treating Scripture was characteristic not only of the great leaders of the early church, but also of the scholars of the Reformation, and it has continued to flourish even down to the present day.

"But plainly this theory of Scripture ignores the claim of Jesus that he gave the perfect and final revelation of God. It violently wrests from that revelation its divine supremacy, and makes the teaching of the Master of the same authority as that of any author of Scripture. Thus it does away with the great truth of the *development* of revelation, which Jesus recognized, and in the place of the depths and heights of Scripture it presents us a dead level from Genesis to the Apocalypse."

The early theologians of the church, as Professor Gilbert points out, appealed almost exclusively to the Old Testament. The theologians of the Reformation built chiefly on New-Testament doctrine, but "made no distinction between the revelation in Jesus and the teaching of any contributor to the New Testament." And so it has happened that "no one of the great creeds or systems of theology gives us a doctrine of the person of Jesus which is based, where the final doctrine on the subject must surely be based, on the revelation in Jesus himself." The writer concludes:

"But the claim of Jesus is again making itself heard in his church. The historical investigation of the past two generations has begun to break the reign of a false theory of the Bible, and every forward step of scientific biblical study helps to exalt Jesus and his revelation. . . . . .

"To make the revelation of God in Jesus the sole foundation of essential Christian doctrine will mean a vast simplification of that doctrine in all its parts. But more important even than that result, it will mean a mighty reenforcement of the practical power of Christian doctrine, for it will then be constantly felt that behind this doctrine stands Jesus Christ. Moreover, thus to simplify and vitalize the doctrine of the church, to make it bear the proportion and emphasis which Jesus gave to the various parts of his revelation, will, we may hope, open a new missionary era of apostolic glory.

"Not this alone. To make the revelation in Jesus the sole foundation of Christian doctrine, inasmuch as that basis is one of historical fact and not of speculation, will help to take away the long and heavy reproach of Christian theology as unscientific. It will bring theology down to the earth and into fellowship with modern thought.

"This next great task of Christian scholarship is not a task for a year or even a generation. It is vast and many-sided, variously and deeply related to religious thought and institutions. The way to its achievement, tho illuminated by the plain word of the Master, will doubtless, like all ways to great ends, be found to be rough and toilsome. Let it be so. No workman will faint who knows that by his work, tho only in some very humble degree, a great truth is being established, and Jesus in a new and fuller sense is receiving his due."

THE CHURCH PAPERS AND "THE SIMPLE LIFE."

THE vogue of "The Simple Life" seems to be growing with the weeks. Cheap editions of the book are now offered for sale in the streets of New York, while Pastor Wagner is basking in presidential favor and addressing large audiences in leading American cities. A metropolitan newspaper has been running "The Simple Life" in Sunday instalments, and at least two religious papers—the New York *Observer* and *The Ram's Horn* (Chicago)—are furnishing the book as a subscription premium. The New York *Outlook* has been, from the first, an ardent advocate of Pastor Wagner's gospel, and a majority of religious papers throughout the country comment sympathetically on his visit.

In some quarters, however, an undertone of derogatory criticism is to be detected. "There is danger that Wagner may become a fad and cease to be taken seriously," says a Unitarian clergyman in Montclair, N. J. The New York *Independent* adds:

"Nothing could be more alien to the spirit of a simple life than our American habits of haste, waste, worry, self-advertising, and trumpet-blowing on all occasions, and nothing could be more incongruous with Pastor Wagner's teaching than the methods by which his excellent book is being proclaimed to the populace. The spectacle of eminent divines tumbling over themselves to herald their estimate of 'The Simple Life,' not when a quiet reading of the book moved them to speed its message, but when a great newspaper, with the obvious motive of advertising its own enterprise, suddenly calls on them to dance to its fiddling, is one to make sane men sad indeed."

The Philadelphia *Presbyterian* comments:

"The visit of the new prophet of a 'Simple Life,' the Rev. Charles Wagner, of Paris, to this country, is exciting considerable interest and comment. He can not complain of a lack of advertisement for himself and of his works in this way, nor of an opportunity of airing his opinion of men and things, American as well as European. Much may be said in praise of his books, 'The Simple Life,' 'Youth,' 'The Soul of Things,' and 'By the Fireside,' but their teaching as well as his preaching generally partakes more of an ethical-philosophical character than of the distinctly evangelical. He has, however, struck a responsive chord in the present age. He is influencing a wide circle of readers and hearers in both continents. While there is much to admire and commend on what he writes and says, he would be more of a moving,

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transforming, and vitalizing force if he made more of the atoning sacrifice of Christ and of the regenerating power of the Holy Ghost."

The Philadelphia *Lutheran* says:

"Reared in a hamlet between the rich fields of Burgundy and the fertile plains of Lorraine, among a people simple, free, and frugal, it is not to be wondered at that, amid the artificial whirl of the giddy life of Paris, he should have learned to know the value of rugged, unadorned simplicity. And this ethical preacher, this believer in what seems to us a species of natural religion, with Christ as its ideal rather than its heart and soul and life, was reared a Lutheran; but one of his biographers tells us that 'the world he loved and knew was not the world taught by the orthodox Lutheran pastor,' and if there ever was any real orthodoxy in him, it was soon dispelled by the liberal, rationalistic atmosphere he later imbibed. Seneca was his teacher too long to permit him to know the simple, joyous, uplifting faith that made Luther the great soul he was, and it is not to be wondered at that he should quote Goethe, Schiller, and Shakespeare almost as often as the Bible, when he preaches. If he had retained his evangelical consciousness, with his deep insight into the shams and shows of the age and his burning love for humanity, what a power he might have become! But it was not so to be."

THE RELIGION OF NAPOLEON.

"IT is often a matter of great difficulty to ascribe any definite religious beliefs to many of the world's greatest men of action," says J. Holland Rose, of Cambridge University, in his new volume of "Napoleonic Studies." The inmost convictions of Hannibal, Cæsar, and Charlemagne are almost unknown; while the two prominent religious acts of Alexander the Great recorded by history were certainly prompted by political motives. In the case of Napoleon, evidence as to his belief is thin and vague, and yet, as Mr. Rose points out, "the uncertainty which has until lately rested over this side of his life is the best justification" for undertaking an inquiry into the religion of "so important and fascinating a personality."

With a genius so original, few traits can be traced to heredity or early training. So much may be said as that "his father bequeathed to him the speculative faculties that enabled him to wander at ease among systems of philosophy, and to frame grandiose political schemes; while from his mother he had that strongly practical bent which ever drove him to look closely at facts and to assess them at their inmost value in relation to the needs of life." There is very slight proof as to religion's having had any vital hold on him, even in his earlier years. Of these years the author says:

"Sent to the military school at Brienne at the age of ten, he led an unhappy, moody existence there under the superintendence of monks whom he detested; and his life at the École Militaire in Paris (1784–85) was no more conducive to the growth of faith than his sojourn at Brienne. In later years he is said to have remarked that the happiest day of his life was that of his first communion, which he received on his birthday during this sojourn at Paris. The pleasing effect which the sound of village bells always had upon him has also been referred to the happy associations which they conjured up. However that may be, the fact is certain that his letters written at Brienne reveal no religious sentiment. The most noteworthy expression is that in which he thanks God, 'le grand moteur des choses humaines,' for having fitted him for the finest of all careers, that of a soldier. Equally noteworthy is his later reference to his sturdy defense of his own little arbor against the assaults of his school-fellows on the festival of St. Louis: 'Yes, I had the instinct that my will was to prevail over that of others, and that what pleased me must belong to me.'"

At the age of eighteen, he fell deeply under the influence of Rousseau, and entered into a heated controversy with a Protestant pastor of Geneva who had criticized Rousseau's statement (in "The Social Contract") that Christianity broke up the harmony and order of civil society by enjoining servitude. In an essay remarkable for vehement expression, Bonaparte affirmed his belief that the Christian creed was hostile to the perfect polity; for, by bidding men look forward to another life, it rendered them too submissive to the evils of the present. Human welfare, he maintained, would be attained by the State without the aid of religion. "Such," we are told, "was his creed at the age of eighteen, and such it was long to remain."

Many years later, Napoleon's invasion of Italy brought him into contact with the Papacy, and "his observation of the real power which religion exerted in the Peninsula seems to have reawakened his respect for the creed of his childhood." At any rate, "tho he was ordered by the Directory, then dominant at Paris, to uproot the Pope's authority, he constantly evaded the task," and "we catch glimpses of his respect for the church as a great governing power." But the next year "Bonaparte was proclaiming to the people of Egypt that the French had come as their friends and allies; that they had overthrown the Pope, who said men ought to make war on the Moslems; and had destroyed the Knights of Malta."

Very noteworthy, in the opinion of Mr. Rose, were the reasons with which Napoleon justified, in the face of France and the world, the course leading to that most momentous change in republican policy, the Concordat of 1801–2. Utterance was given to these reasons "in an allocution to the clergy of Milan, just nine days before the battle of Marengo established his power." With characteristic boldness "he defied the infidel sentiments of his army and of France," then, "after remarking that philosophers had striven to persuade France that Catholicism must always be hostile to liberty, and that this was the cause of the cruel and foolish persecution of religion during the Revolution," he continued:

"Experience has undeceived the French and has convinced them that the Catholic religion is better adapted than any other to diverse forms of government, and is particularly favorable to republican institutions. I myself am a philosopher, and I know that, in every society whatsoever, no man is considered just and virtuous who does not know whence he came and whither he is going. Simple reason can not guide you in this matter; without religion one walks continually in darkness; and the Catholic religion alone gives to man certain and infallible information concerning his origin and his latter end."

Concerning his attitude toward Protestantism the author writes:

"The Protestant creed never had any charms for him. He is reported to have expressed his regret, at a later time, that he did not make France Protestant, but the expression can have been nothing more than an outburst of spleen against the unyielding attitude of the Roman church toward his claim of absolute supremacy. There is nothing in his writings, early or late, to show that he ever had the slightest regard for the Protestant principle of the right of private judgment, which ran counter to all his ideas of the solidarity of the state. His boyish tirade against the pastor of Geneva represents his attitude all through his life. At St. Helena he told General and Madame de Montholon, with convincing *naïveté*, why he had not chosen to make France Protestant in 1800. If he threw in his lot with the Church of Rome, there was a good chance of his having a solid and obedient nation at his back. If he declared for Protestantism, there would at once have been two or more great parties.

"'These parties [Napoleon is quoted as saying] by tearing one another to pieces, would have annihilated France, and would have made her the slave of Europe, when my ambition was to have made her the mistress of Europe. With the aid of Catholicism I should more easily attain all my great results. Abroad, Catholicism would keep the Pope on my side; and with my influence and our forces in Italy I did not despair of having, sooner or later, by one means or another, the direction of this Pope. And thenceforth, what an influence! What a lever of opinion for the rest of the world! Never in all my quarrels with the Pope have I touched a dogma.'"

Mr. Rose turns to the examination of assertions that in the days of his misfortune at St. Helena Napoleon became a convinced believer. Information is chiefly gained from the journals of his associates, Montholon and Gourgaud. The latter is declared to be

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the more credible witness, tho many of the statements he records were perhaps made by Napoleon in a teasing spirit to wound Gourgaud's religious feelings. To quote:

"With regard to the divinity of Christ, not a word was said by Napoleon to Gourgaud showing that he held that central belief. Of the seven entries in Gourgaud's Journal on this theme, at least three represent Napoleon as altogether an unbeliever. Twice he expressed a doubt as to whether Jesus ever existed; and on all occasions he spoke of him in much the same terms that he applied to Mohammed or Plato. . . . If the Emperor used the famous words reported by de Beauterne—'Je connais les hommes, et je vous dis que Jésus Christ n'est pas homme' (I know men, and I say to you that Jesus Christ is not a man)—his opinions underwent a complete change in the last years."

To determine this, we are left to the gossip of physicians, valets, or the commissioners of the Powers, the evidence supplied by his will, and the directions he left for his son. Some doubt exists as to whether extreme unction was administered. "Why so much mystery should have been thrown around the matter it is hard to say, except on the supposition that, even in his dying hours, Napoleon wished to fence with the judgment of posterity." His religious bequest to his son was merely the warning "that religion had a power far greater than certain narrow-minded philosophers would allow, and that it was capable of rendering great services to humanity." In conclusion, the author writes:

"It is hard to reconcile the last authenticated words of Napoleon with any heartfelt belief in Christianity. The probability would seem to be that he wavered between materialism and theism, inclining more and more to the latter belief as the years wore on, but never feeling for religion the keen interest that he always manifested for the arts of war and of government. Richly gifted as he was in all that pertained to the life of action, and by no means lacking originality and taste in the spheres of philosophy and literature, his nature was singularly barren on the side of religion. His best certified utterances on this topic are those of the politician rather than of the believer. In his active life he came to look upon religion as the useful handmaid of the ruler; and his neglect of its real mission to the individual developed in him that hardness which was to be his bane as Emperor and his misfortune in exile. 'I repeat to you,' he said on one occasion to Gourgaud, 'that you will strike your head against the rock, and that rock is myself.'"

SIR OLIVER LODGE AND RELIGIOUS THOUGHT.

IN the latest of a series of magazine articles on religious problems, Sir Oliver Lodge, the English scientist, confesses that, so far as theological controversy is concerned, he is simply "an amateur," and not "a professed theologian." In venturing to "attempt the discussion of tremendous topics," he says, he has been impelled chiefly by the hope that "the mere fact of a fresh standpoint may enable me to contribute something useful." That his invasion of the domain of the theologian has been abundantly justified would seem to be indicated by the wide interest evinced in his latest utterances and writings.

Speaking before the Liverpool Church Congress recently on the subject "Science and Religion," Sir Oliver said that there had been a time when religious people distrusted an increase of knowledge, and when scientific men had an idea that the results of their studies would be largely destructive of the edifice of religion. Both these epochs, he declared, are now nearly over, and men are coming to realize that truth is the important thing. A great part of the contention had been in regard to the possibility of the miraculous and the possibility of the efficacy of prayer. The discussion of those points brought two main issues under consideration: (1) Were we to believe in irrefragable law? (2) Were we to believe in spiritual guidance? Sir Oliver argued that an affirmative answer might be given to both of those questions. Science tends to prove that the reign of law is universal. There are no arbitrary cataclysms, no breaks in the essential continuity of nature. Catastrophes sometimes occur, but they occur in the regular course of events. It is the reign of law that renders science possible. Furthermore:

"The denial of miracle had often led to a sort of practical atheism, and to an assertion of the valuelessness of prayer. But to those who were able to combine the acceptance of both the above faiths [in irrefragable law and spiritual guidance] prayer was part of the orderly cosmos, and might be an efficient portion of the guiding and controlling will. Our power was doubtless limited, but we could surely learn to do far more than we had yet so far in the infancy of humanity accomplished; more even than we had yet conjectured as within the range of possibility."

A later address, given before Principal Lodge's own students in Birmingham University and attacked by several of his fellow-scientists on the ground that it misrepresents the teachings of Huxley, deals with "Mind and Matter." It is a criticism of Haeckel's conception of life, as set forth in "The Riddle of the Universe." Said Sir Oliver:

"Haeckel's main propositions, on which his whole scheme was based, were two: (1) the inorganic origin of life, will, and consciousness; (2) the persistence of the really existent. The first was equivalent to a developed kind of spontaneous generation; a hypothesis contrary to the facts of science as at present known—the facts of biogenesis so emphasized by Huxley. As to the second, both the conservation of energy and the conservation of matter were doctrines very far from being axiomatic. It was singular that even during Haeckel's lifetime the atom showed signs of breaking up into stuff which was not ordinary matter; and it was quite likely that before long fresh atoms might be brought into being in a laboratory."

In brief, the nature of life was unknown, and no relations had been established between it and energy, or between it and ether. Haeckel's theory of life was speculative and hypothetical, not scientific. The truth in materialism is simply that matter is the vehicle of mind, which dominates and transcends it.

Sir Oliver endeavors to elucidate a third phase of religious thought in an article on "Sin" in the latest issue of *The Hibbert Journal* (London). He says, in part:

"The orthodox doctrine of the Atonement implicitly maintains that God can not forgive sin, unless and until He has exacted an adequate penalty somewhere. This does embody a kind of truth, for an eddy of conduct, good or ill, can only disappear by expending its energy in producing some definite effect. In one sense, therefore, a penalty must follow every inharmonious action: a penalty not falling on the wrong-doer alone, but involving the innocent likewise, and bringing needless pain into existence. Perception of this may be part of the punishment, for there can hardly be a fiercer feeling than remorse; but the sting will not be fully felt till the spirit has become broken and contrite and open to the healing influences of forgiveness. There is no agony like that of returning animation. Forgiveness removes no penalty: it may even increase pain, tho only that of a regenerative kind; it leaves material consequences unaltered, but it may achieve spiritual reform.

"Divine forgiveness is undoubtedly mysterious, but it must be real, for we are conscious that we can forgive each other. It should be an axiom that whatever man can do, God *à fortiori* can do also; meaning by 'man' not merely any poor individual man, but the whole highest ethos of the race, including saints, apostles, prophets, everybody, and including Christ himself. How does Christ ask God to forgive sins? *As* we forgive others. This does not solely mean, as it is usually taken to mean, *because* we forgive others, nor in so far as, nor on condition that, we forgive our fellows, but it means *after the same fashion* as we forgive or should forgive them. And the reason given is a luminous one; it has nothing to do with propitiation, it makes no reference to sacrifice or vicarious penalty, nor to the merits of any mediator; no, the reason given is a noble and sufficient one, and it is simply this: 'For thine is the kingdom, and the power, and the glory, forever.' What more can we add but the word 'Amen'?"

The religious significance of Sir Oliver's point of view is estimated by *The Christian Commonwealth* (London) in these terms:

"That one of the most eminent of living scientists should devote

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most careful thought to difficult religious problems in an accent as reverent as that of the Bishop of Rochester or any other theologian is a welcome sign of the best and strongest tendencies of our times. The devout spirit of Cuvier, Leibnitz, Linnæus, Sir Isaac Newton, Pascal, Agassiz, Owen, Faraday, and Humboldt has triumphed over the scientific agnosticism of Huxley, Tyndall, Spencer, Draper, and Nansen. Modern science seemed to turn its back toward heaven, but in its early morning it lifted its face Godward and was baptized in celestial dew. The reverence of Sir Oliver Lodge and Lord Kelvin is not an innovation, but a reversion to the original attitude of scientific thinkers—a fact which seems to be largely overlooked. The alliance between science and faith had weakened, but is rapidly strengthening again, and our great philosophers are turning anew from gross materialism to the intent consideration of the unseen and the spiritual. Sir Oliver Lodge, by his sympathy with the spiritual element in the system of human knowledge, is commanding wider attention than any master of physical science since Faraday in Britain and Pascal in France. Instead of assuming the Huxleyan attitude of polite scorn for the supernatural, which found an echo in the refined irony of Matthew Arnold when he derided the Bishops of Gloucester and Bristol, Sir Oliver Lodge, while attacking certain orthodox dogmas, declares that he does not conceive of himself as assailing theology or theological doctrine: he discerns a truth in nearly every doctrine, perhaps in quite every doctrine, which the human race has been able to believe for a long period."

THE CHRISTIAN SCIENCE MOVEMENT IN GERMANY.

CHRISTIAN Science has found its way into German religious thought and life, and the Germans, who take the matter very seriously, are deep in the discussion of the phenomenon and its underlying principles. In the *Christliche Welt* (Marburg, No. 44) appears a characteristic discussion of the subject from the pen of Professor Traub, entitled, "War Jesus der erste Scientist?" (Was Jesus the First Christian Scientist?). He says, in substance:

It would be an interesting study to compile from the history of religious thought an account of all the movements that have claimed to be based on the original teachings of Jesus. The Christian Scientists belong to this class, as appears from many of the publications sent out from their headquarters in Hanover, and especially from their official journal, the *Monatshefte der christlich-wissenschaftlichen oder metaphysischen Heilmethode* (Monthly Magazine of the Christian Science and Metaphysical Method of Healing), edited by Fr. Schoen.

It is a comparatively easy matter to show that the methods of the Christian Scientists are antagonistic to the methods and ideas of Christ, as depicted in the Bible. The modern "suggestion" scheme has no historical connection whatever with the healing of Jesus. Christ regarded sickness as a result of demoniac forces, and brought it into intimate connection with sin and death. His statements show that sickness was for him a sad and bitter reality. Christian Science, on the other hand, regards sickness only as a self-deception. According to its teaching, sickness exists only in the mind of the one who imagines that he is sick. Fear is the source of the evil.

A further comparison of the doctrines of Christ and of Christian Science reveals the same kind of differences. Christ healed through his word, while the Christian Scientist advocates a silent contemplation of the living absolute omnipresence of divine love and wisdom. Christ demands faith in himself and in his power to help; the Christian Scientist demands faith in the non-existence of sickness. Christ's healing would be deprived of its miraculous character if it did not take place suddenly. The Christian Scientist must treat his patient for a longer period. Then, too, the entire background involved in the conception of God and divine things is entirely different in the two systems, as is already shown by the revision of the Lord's Prayer made by the Christian Scientists.

The orthodox theologians are hardly satisfied with this kind of argument, and Pastor Gerhard's brochure, entitled "Was ist von den Scientisten zu halten?" (What are we to think of the Christian Scientists?) illustrates another method of meeting the new school of faith-curists. He frankly admits the instinctive feeling of Christians that the church of to-day stands in sad contrast to the church of the earlier days, in that it no longer possesses the power to accomplish miracles, as did the apostolic congregations, and he declares that any movement that will restore this power is entitled to respectful hearing. But the ordinary methods of orthodoxy, he avers, and the attempt to prove that Christian Science is "in contradiction to the Scriptures," will not be productive of the best results. They will convince only those who are already convinced.

A book on the "Methods and Problems of Spiritual Healing," by Horatio W. Dresser, a Boston writer of the "New-Thought" school, has been translated into German, and is regarded by many as an effective criticism of Christian Science. Mr. Dresser's argument may be summarized as follows:

Spiritual healing should be guided by the principle of spiritual affinity, and by the love motive, never by the desire to make money. One should not in any case promise a cure, nor ought one to assume the responsibility of critical illness. In cases where death may result, and mental treatment is found helpful but not all-powerful, it is wiser to leave the responsibility with the regular physician.

Since the mental cure is still in an experimental stage, and is not yet legally recognized, it is wise to keep well within the limits of the law. Christian Scientists who have permitted people to die rather than call upon a regular physician have harmed the cause of mental healing more than they have helped it by their fanatical zeal.

The time is yet to come when the mental cure shall be given its place side by side with conventional methods of cure. Even then it may not wholly displant its predecessors. There is a great field for its application in connection with physical remedies.

The ideal healer has yet to be evolved; for the theory has advanced far more rapidly than the practise. At its best, the healer's work is a life of self-denying service; and there are not many who are ready to undergo all that is required to heal invalids of an exquisitely sensitive type.

The highest function of the healer is to enable his patients to do without him. He should advise them to grasp the principle of spiritual poise and apply it for themselves. In this sense, the problem of spiritual healing becomes the problem of the spiritual life in general, and leads us from the realm of disease into the domain of the soul's most trying opportunities. The highest healing is love's supreme triumph, the beginning of the Christ-life, the complete dedication of the soul.—*Translation made for* THE LITERARY DIGEST.

RELIGIOUS NOTES.

THE REV. WILLIAM J. DAWSON, the London preacher, author, and lecturer, is cooperating with the Rev. Dr. Newell Dwight Hillis in a series of evangelistic services in Plymouth Church, Brooklyn.

"A ROMAN Catholic prelate, Cardinal Gibbons, visiting a Protestant church, Grace Methodist Episcopal, to inspect a painting of Christ by a Jew, Max Rosenthal—that, surely, is one of the signs of the times," says *The Jewish Voice* (St. Louis).

THE so-called "Ascoli Cope," which was stolen from the Cathedral of Ascoli, Italy, in 1902 and subsequently purchased by J. Pierpont Morgan, has been returned by Mr. Morgan to the Italian Government. It is declared to be "one of the finest works of its kind that have survived from the Middle Ages, and undoubtedly one of the half-dozen greatest textiles in the world." In recognition of Mr. Morgan's generous action, the municipality of Ascoli has conferred honorary citizenship upon him. It has also decided to place a bust of Mr. Morgan in the City Palace, together with a marble tablet recording his action, and to bestow his name upon one of the principal streets of the city.

WHAT is described as "the largest number of communicants of one church ever gathered together for conference in Christian history" met in St. Louis recently at the International Missionary convention of the Disciples of Christ. Says a correspondent of the New York *Sun:* "The delegates present numbered about 16,500 . . . and nearly every land where the Gospel has been preached was represented. Reports showed substantial gains during the last year in all departments of work. In the foreign field there is now a total force of 700 missionaries and native helpers, 30 mission schools, and 17 hospitals. The total receipts for foreign missions for the year amounted to $378,403. In the entire church, as the official statistics showed, there is a present membership of 1,233,984, a net gain during the year of about 40,000; 11,162 churches in this country, with 6,631 ministers. The total amount contributed for missions and benevolences for the year was $1,321,105. Adding to this the local work of the various churches showed an average contribution of $6.25 per member. This is remarkable in view of the fact that the Christian church in its present organization is less than one hundred years old."

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FOREIGN COMMENT.

THE STRAIN OF WAR ON THE BELLIGERENTS.

NOTHING is so misleading, in the opinion of the *Économiste Français* (Paris), as the current comment in European dailies regarding "the strain of the war" on the belligerents. There is every reason to believe, it adds, that both Japan and Russia are in a position to finance the contest for some years. Quite apart from the fact that the material resources of the two nations are considerable, there is the consideration that even an impoverished nation can, "as history shows," wage even successful war for years. Money can be borrowed, taxes can be raised, sacrifices on the part of the nation will be cheerfully submitted to, and forced levies in the way of inconvertible paper money are always available. Not that the French economic organ anticipates such extremities, at least for the present. It is when the war is over, we are told, that its burdens really begin to be heavy.

This view of the situation is not general in the press of continental Europe. The French dailies tell us that Japan is already feeling the strain and that Russia is in a comparatively favorable financial situation. German organs of the official class convey the same idea. In England, on the other hand, we find papers like the London *Times* and *Mail* averring that Russia's finance is disordered and that a comparison with Japan is greatly in favor of the latter. The London *Times* adds its piece of information:

"The financial situation of Russia, and her capacity to bear the strain of the war, is undoubtedly one of the most interesting problems which the country presents, and is the subject of much discussion in the business world, and to some extent in the press. But it is absolutely impossible to come to any satisfactory conclusions, as the real state of affairs is shrouded in mystery. Russian finance is a subject which no outsider, had he the experience and knowledge of a dozen Chancellors of the Exchequer, could hope to tackle successfully. The Ministry of Finance frequently publishes statements and statistics which paint the situation in the rosiest hues, the accommodating and mysterious 'free balance' always stepping forward as a sort of *deus ex machina* to cover all deficits. But all persons who are well versed in Russian affairs assure one that these figures bear very little relation to the real state of affairs, and that no reliance is to be placed on them. It is said that besides the published budget there is also a secret budget which, if disclosed, would give a very different picture of Russian finance. As, unfortunately, this secret budget is not obtainable even at the best libraries, it is practically impossible to form any precise idea of how things really are. There is absolutely no control over the budget, and no other information is available."

That competent authority, the London *Statist*, has devoted a number of articles recently to this whole subject. "Japan's staying power," it pronounces adequate to the strain of a long contest with Russia. But Russia is also financially equipped for a considerable duration of hostilities:

"So far as the ability of Russia to continue the war is concerned, her financial condition will not stand in the way. With what she has raised already, and what she will raise, there is no doubt at all that she can obtain in France, Germany, and Holland at least 100 millions sterling [about $500,000,000], and probably a great deal more. Then she has a vast amount of gold at home, and she has the power to issue inconvertible paper to any extent she pleases. It is quite true, of course, that all this will tell upon the material condition of the people, and will be felt as a sore burden for a time. But it will be so chiefly, not because of the mere cost of the war itself, but because of the unfavorable economic condition of Russia when hostilities broke out. Owing partly to misgovernment, partly to the ignorance of the people themselves, partly to rash speculation, and partly to unfavorable seasons, Russia was in the throes of a long drawn-out crisis when the struggle began. The crisis was due immediately to bad seasons causing failure of the crops over a large part of the empire, and it was intensified by rash industrial enterprise, injudicious loans by the banks, and, of course, by the heavy taxation of the Government. The people, consequently, are not in a state to bear any material addition to their burdens, and the war, therefore, will tell upon them more than it otherwise would have done. But even so, it is not the mere financial results so much as the possible sentimental effects that are to be dreaded."

And as regards the strain of the war on Japan, the same authority declares:

"The belief that Japan will be unable long to bear the strain of the war is much more general than that Russia will financially break down. It is especially widespread on the Continent. We ourselves believe that it is a complete mistake. The Continent has been wrong regarding Japan from the very beginning of the Japanese negotiations with Russia. The Continent refused to believe that Japan was in earnest, that she would dare to draw the sword against so great an adversary as Russia. And when she did begin hostilities, the Continent was positive that she would be ignominiously defeated. Even when she practically reduced the Port Arthur fleet to impotence it was generally predicted all over the Continent that on land she would not have a chance. And as the Continent has been wrong all through respecting the fighting power of Japan upon land and sea, we believe it is equally wrong respecting the financial staying power of Japan. . . . . .

"Japan at the present time is in a somewhat similar economic condition to this country at the outbreak of the great revolution in France. Nevertheless, this country, with less than half the present population of Japan, and with very little, if any, greater wealth, carried on the conflict with France for 23 years, and added over 630 millions sterling [about $3,150,000,000] to the national debt. If, therefore, Japan is willing to submit to the same sacrifices that England submitted to a century ago, she can continue the war indefinitely. Over and above this, it is to be recollected that Japan has now occupied a large part of Manchuria, which is an exceedingly rich country agriculturally, and that, therefore, she is in a very favorable position. Nor is it to be lost sight of that while this country was engaged in war for nearly a quarter of a century her wealth and population grew most wonderfully. Japan has gained command of the sea, and there is no reason, therefore, why she should not push her trade in every direction. She has a population of about 45 millions. Therefore, whatever armies she puts in the field, she will have a sufficient population at home to carry on all the national industries, and to push trade in every favorable direction. So far, then, as Japan is concerned there is just as little likelihood as there is in the case of Russia that she will have to make peace because her resources give out."

A FRENCH ANALYSIS OF AMERICAN SYMPATHY FOR JAPAN.

ON the eve of the first attack upon Port Arthur, American sympathy was on the side of Japan, asserts M. Louis Aubert in the *Revue de Paris*. During the progress of the lengthy negotiations preceding the war, according to him, the American press had manufactured this sympathy. M. Aubert, it should be explained, is in very close touch with American academic opinion, his name being a familiar one at Yale and at Leland Stanford, Jr., University. He has spent much time in this country, besides being well known in his own as a thinker and man of letters. He feels warranted in asserting that the unanimity of the American press on the side of Japan is partly due to English influence. Articles on the Far East in the American press are inspired, he believes, mainly in London, and especially by the "decidedly anti-Russian" London *Times*. Financial sources of information are, moreover, he asserts, Jewish. "The influence of the Jews upon the American press is very great. In the cities they own stores, possessing the great avenues of retail trade. They afford the newspapers the advertisements which pay the best. Naturally, their influence over the newspapers was anti-Russian." And to strengthen this influence of the press, there is the sentimental argument which has affected the man in the street:

"When the man in the street witnesses a fight of which he does

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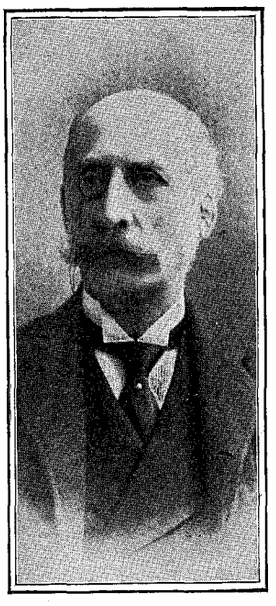
not very well know the reasons, when he sees a thin urchin provoke and attack with determination a stout fellow who hesitates, the man in the street asks no more. He is with all his heart for the little man. The man in the street always sympathizes with the under-dog. Such has been the explanation often given me of the popular enthusiasm for Japan. In comparison with the phlegmatic Slav, whom the caricatures always represent as awkward-looking in beard and boots, the little, beardless Japanese boy is evidently the under-dog. Everything in the Japanese pleases the man in the street, a man of sport who spends his leisure in playing, or in seeing others play, football or baseball. The Japanese is sharp and quick, he is 'smart.' The first attack on Port Arthur was a bold and accurate blow that might decide the struggle. He is scientific. This war reveals a perfect preparation, and the American remembers that it was likewise the art of his own mechanical experts who won the day for him, six years ago, over a nation that had allowed itself to become antiquated.

"And this Japan, which in fifty years has drawn so much strength from Western civilization, was awakened out of its torpor by the American. The American does not very distinctly remember that foreigners formerly influenced Japan before America existed; that formerly the Japanese borrowed everything or many things from the Chinese, later from the Portuguese, the Spanish, and that, even after the great antichristian and anti-European reaction of the seventeenth century, the Dutch put some Western ideas into Japanese heads. To be sure, in estimating the extent of the revolution in Japanese manners and ideas, it must be conceded that the appearance of Commodore Perry led to the greatest transformation and revealed to Japan, ruled by an Oriental feudal system of the sixteenth century, that during its sleep of two hundred years, the Christian world had acquired formidable power. The Japanese perceived that the autonomy of their nation could be maintained only by its strength, and they resolutely studied this Western civilization. They went to study it particularly in America, where they could find the latest edition of this sum-total of truths. For fifty years the Americans have been forming these excellent pupils.



COUNT BENCKENDORFF.

His rumored recall as Russian Ambassador in London is pronounced "absurd."

"The Japanese census of December 31, 1900, shows that of the 123,971 Japanese residing abroad, 90,146 were in the United States and American possessions. Of the 940 engaged in study outside of Japan, 554 were in the United States. In all the American universities, one meets these Japanese. They always leave a pleasant memory behind them to their comrades, and all their instructors praise their eagerness to learn and the suppleness of their intellects. I was at Yale University when news came of the first attack on Port Arthur. The delight of this university public was spontaneous and sincere. Many Japanese have likewise taken the course at the Annapolis Naval Academy. In Japan, after 1868, the reform of the educational system was particularly influenced by American advice. The man whom Mr. B. H. Chamberlain (one of the highest living authorities upon modern Japan) has called 'the intellectual father of more than half the men who now direct the affairs of the country,' Fukuzawa Yukichi, this species of encyclopedist who worked until his death for the diffusion of light and of social reform, took upon himself the task of enlightening his countrymen by Americanizing them, for America was ever the land of his preference among Christian nations. The democracy which he had found there (he was a member of the first Japanese legation, which was sent out in 1860), the simple family life, and also the empiricism of common sense, the 'Franklinism,' if one may call it so, of America exactly suited his fine and practical intelligence."

The interchange of ideas between Japan and the United States, avers our authority, is becoming very intimate. The Japanese type of Christianity is markedly influenced by Americans. "Japanese art has won the sympathy of Americans." "Every day commercial relations are bringing Japanese and Americans closer together. . . . All these reasons, sentimental, artistic, historical, religious, economic, explain the aspect of familiarity which men and things Japanese have for the Americans." There is yet another important consideration, we are told, which influences the sympathies of this country favorably to Japan:

"American opinion is anti-Russian. Russian friendship was long a tradition in the United States. The purchase of Alaska had been a good bargain. It was a current view that the Czar, during the Civil War, had sent his ships to the United States to protest against the British and French disposition to recognize the independence of the South. The Russian Government was said to be satisfied with the development of America, this Anglo-Saxon rival, expanding with a formidable strength against England. It hoped to profit by the traditional hostility of the United States against Great Britain. But for some few years past, it is Germany that has grown unpopular in the United States, and English diplomacy has rendered itself conciliatory in the Venezuela affair, it was protecting in attitude during the war with Spain, generous in abandoning its rights in Panama and in yielding as regards the Alaska frontier.

"And the Russo-American understanding had always been more diplomatic than popular. The Americans knew Russia little. When they leave their own home they go to Europe or to Japan. Russia has not succeeded in attracting them. It is too new a country. Nature there is not humanized, artistically transformed as in France, in Japan, in Italy. Neither Russian literature nor Russian art has ever been well known in the United States. Tolstoy is known; fragments of Russian music are known. But the alism of the Russian story-tellers pleases no more than does the realism of our Maupassant. I have often heard Americans aver that Russia has no art. Their travelers dwell upon the filthiness, the ignorance, of the mujik, his superstition in front of his holy pictures. He is a poor creature, scarcely out of serfdom, knowing nothing of the benefits of the public school. He is not a citizen. He is fixed for life in a low condition. Now, to an American, any civilization which does not give a poor man the chance of becoming a millionaire is condemned.

"The recent arrival of Russian subjects—Poles, Armenians—in the United States, their melancholy appearance, their superstitious ignorance, confirmed all these notions. Some American citizens had disagreeable experiences in Russia or in Siberia. Their correspondence was opened. They had troubles over passports. To the American Jew, a passport signed with the seal of American authority affords no security. It is a matter of pride to every American, exalted by recent demonstrations in Turkey and Morocco, to know that he is respected throughout the whole world. Moreover, business men who, at the invitation of the Russian Government, went to Russia to establish industries there, had unpleasant experiences—administrative interference, official corruption, conditions imposed by the Government, which is nearly always the principal customer, bureaucratic duplicity, seeking to discourage the foreigner in order to buy his establishment at a good price after having studied his methods. Gradually it became known among the people that the Russian Government, with the aid of a church, a police, and a bureaucracy, persecuted liberals, and that a tyrannical and corrupt class of officers and aristocrats held sway. The passage of the Grand Duke Boris through the United States, some two years ago, left a recollection of scandal behind it."

Russia by her exclusive policy seeks a monopoly of trade in the Far East. Japan is for the open door. Commercial reasons, growing out of the rise and development of American trade in the Orient, are decisive here, too. "The Americans do not seem to consider that the Japanese, if victorious, may be formidable rivals some day." They once wanted Hawaii. Before the American annexation they tried to expand in the Philippines. "Some few months ago their consul in Manila was accused of secret intrigue." "But the Americans always have a tender benevolence for these Japs, their pupils." The commercial competition of the Japanese,

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says the French writer, does not open a prospect that troubles Americans. He sums up:

"It is to the interest of the United States that its two principal rivals in the Pacific, Russia and Japan, should exhaust themselves against one another in a long war. The most pressing danger is the Russian advance. A Russian triumph would be disastrous to American interests. It would mean political domination in north China and Korea. It would mean a Japan crushed, ruined, one of the best American markets weakened. If, on the other hand, the Russian advance is stopped for twenty years, it would mean Panama dug, American commercial advance in Asia promoted, American fleets in the two oceans in a position to combine rapidly—it would mean China developed and unified by the telegraph, the railway, Japanese teaching, newspapers, a new monetary system, and so on—an awakened China, ready to defend herself against foreign interference and affording, with her 400,000,000 inhabitants, the most splendid of markets to exploit. It is of this that the Americans are dreaming."—*Translations made for* THE LITERARY DIGEST.

A BLOW TO PREMIER COMBES.

THE Combes ministry in Paris has had another of its narrow escapes—this time by two votes. Only the intervention of the Socialist leader, Jean Jaurès, averted, in French press opinion, a defeat that seemed inevitable. The ministry is thought to be safe, however, for the present, altho it has lost its Minister of War. General André has given way to M. Henry Berteaux, a radical deputy of socialist tendencies, who represents Versailles in the Chamber. His anti-clericalism is vouched for by the Paris *Action*, and he seems to be the spokesman of one of the parliamentary groups forming the anticlerical combination from which the Combes ministry is recruited. The exposure in the Paris *Figaro* of an anti-Roman Catholic "spy system" for the exclusion of "clerical" officers from the higher army grades brought about the crisis. The net result, according to some non-French newspapers, is a check to the movement for separation of church and state, altho separation is still pronounced inevitable. Clerical opinion seems to have become reconciled to this, and the Roman Catholic *Correspondant* (Paris) says:

"As for separation of church and state, the boldest radicals and socialists have hesitated, in the greater number of the councils-general [legislative bodies representing departments, of which there are 87] to petition M. Combes formally for it. They foresee the disturbance of the country on the day when they will have to make definite for him this Briand law which, under the name of separation, tends to bring about the suppression of the church after having annulled the very freedom of its worship. Our parliamentary representatives are uneasy over this, especially when they reflect that this trouble in the country will coincide with the legislative elections of 1906. The speech made at Auxerre by M. Combes has only succeeded in redoubling this anxiety. It is unworthy of a Prime Minister as much as it is unworthy of a former seminarian—this pompous, trivial, and violent speech, wherein M. Combes dares to scoff at 'the God of our fathers,' wherein he distorts the history of the Concordat, wherein he insults the very clergy to whom he promises—he, the knavish and harsh executor of the law of 1901—generous acts of consideration, 'reasonable concessions' in the separation of the church from the state. But it makes precise the conversation that M. Combes had, at Pons, with an Austrian journalist. M. Combes reissues that conversation in the form of a diatribe. M. Combes officially declares that he will propose the 'divorce,' separation, after the coming vote on the budget. He announces, altho with less precision, that he will abandon the Catholic protectorate of France in the Orient. He invites, he encourages, the Powers to take from us this remnant of our grandeur and our honor. If there be still, in Parliament, among the republican party, men anxious for religious peace, and for our national well-being, they are duly informed: M. Combes has signified to them his wishes.

COUNT BONI DE CASTELLANE.
An uncompromising champion of the Vatican in the Chamber of Deputies.

M. DE PRESSENSÉ.
He prepared a bill for the separation of church and state, which with that of Deputy Briand was used in framing the measure soon to be brought forward.

"From all these contradictions and all these tergiversations, it may be concluded that M. Combes feels, in the present phase of his religious policy, the embarrassments and the difficulties upon which his fanaticism is about to rush. But there remains in him, with his hunger for power, the desire to gratify more and more 'the anticlericalism of his party.' Be his religious policy as strange, as disordered, as incoherent as it may, it will none the less accomplish prodigies of vexation and of persecution."

The anticlerical policy is thus condemned by the leader of the Roman Catholic party in the Chamber, the Count de Mun, who writes in the *Gaulois*:

"Separation, even offered by hands so filled with fine promises [as those of M. Deschanel, a moderate republican and ex-President of the Chamber] I do not want.

"I do not want it, chiefly because I do not want any separation. M. Deschanel thinks that the Concordat of 1801 is 'only an expedient.' M. Combes says 'a stop-gap.' And all the difference separating these men is surely conspicuous in these two expressions, without any sufficient establishment of the difference which distinguishes their ideas. M. Deschanel adds that the Concordat 'can not be the final system of democracy in the twentieth century,' and to make it clear that no other Concordat can aspire to this rank, he thus completes his thought: 'Organized religions in the service of the state—here we have an idea of the past. The future is for neutrality of the state in matters of religion.' Applause broke out among the members of the extreme left and I am not surprised at it. The whole thesis of those who wish to break with the Christian tradition of France is contained in these few words.

"No! I do not at all believe that the state neutral in the matter of religion, that is to say, apparently so, the state recognizing no religious cult whatever, professing none in the acts of the national life, is necessarily the state of the future.

"I do not see it, around us, announcing itself anywhere. It seems to me, on the contrary, that our official atheism constitutes more and more an exception among the nations."

However, the policy of separation has gone such lengths that a draft bill has received the approval of Premier Combes, who in an address to the commission which prepared it, said:

"There is between the church and governments of monarchical form—because they are all inspired, in different degrees, by the

ANATOLE FRANCE.
Member of the French Academy and the literary "star" of the anticlerical parties.

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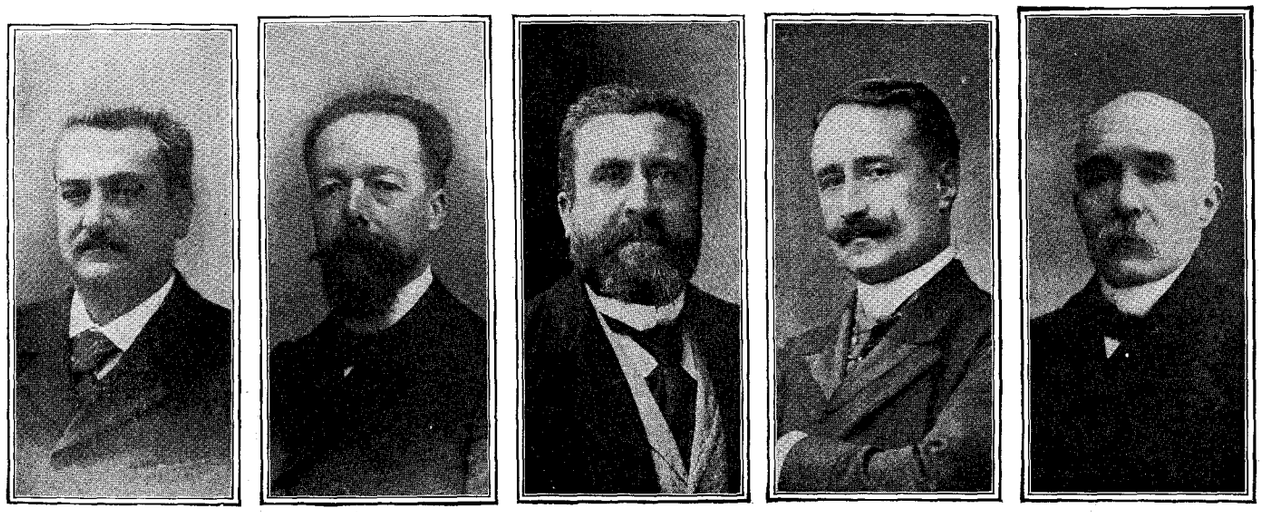

EUGENE ETIENNE.
Leader of the French colonial party and an anticlerical, but his fidelity to the "bloc" is questioned.

PAUL DOUMER.
Anticlerical and famed as a colonial expert, but said to have designs upon the portfolio of Premier Combes.

JEAN JAURÈS.
The great Socialist leader, whose eloquence has again saved the Combes ministry from defeat.

PAUL DESCHANEL.
Moderate republican and a former President of the Chamber, accused, by the *Action*, of "apostacy from anticlericalism."

SENATOR CLEMENCEAU.
Editor of the *Aurore*, who now sits in the Senate and accuses Premier Combes of not being "sufficiently anticlerical."

FIGURES IN THE FRENCH CRISIS.

principle of authority and of tradition—a contradiction less decided than exists in the case of democracy, the fundamental principles of which are the negation of authority, of tradition, and of divine right. The church has shown to monarchy her natural sympathy, in view of the retrograde character of this form of government, and she has always manifested an invincible aversion for the republic, a government of free investigation, which opposes reason to dogma, the sovereignty of the people to the authority of tradition. . . . . .

"It is more particularly under the republic, in the last twenty-five years, that the system in virtue of which the church affirms her absolute independence in the face of the state—the latter held to precise and definite obligations—has appeared in all its vigor. The history of the past will serve us as a lesson for the future. It teaches us that any new Concordat will be violated as the old one was. And, in fact, the establishment of the republic coincided with the revolution introduced by Pius IX. into the church. This revolution consists, as you know, in the fact that the personal decisions of the Pope are invested henceforth with the infallibility which belonged to the whole church assembled in council. The religious, political, and social doctrines of the Pope constitute so many revelations, for the Holy Ghost inspires their author. Such is the new doctrine set forth in the encyclical 'Quanta cura' and of which the Syllabus is the applied commentary. The Syllabus, in fact, declares war on civilization, on liberty, on democracy, on all contemporary thought. I invite all of you who have not read it, or who have read it only superficially, to study it attentively. Those whom the preconceived ideas of faith do not prejudice against the suggestions of reason will see how this initial doctrine of contemporary Catholicism renders out of the question any durable and serious accord between church and state."—*Translation made for* THE LITERARY DIGEST.

GERMANY'S WAR OF EXTERMINATION IN AFRICA.

WERE it not for the absorbing character of the Russo-Japanese war, in the opinion of the Austrian military organ, the Vienna *Reichswehr*, the "crucial character" of Germany's struggle with the revolted tribesmen who are defying her in Africa would long since have fixed the attention of the whole civilized world. Not only is the situation "serious in itself," as regards the outlook for the Berlin Government, but it is even portending a revolt of menacing proportions throughout South Africa generally. Should the worst fears of other European journals be realized, the governments of Great Britain, Portugal, and Germany will be face to face with a rebellion of the whole black race against white rule. This aspect of the struggle presents itself thus to the *Journal des Débats* (Paris):

"Ever since the Boer war there has been manifest, in British territory as well as in the neighboring European dependencies throughout South Africa, a certain spirit of revolt among the blacks. It would seem that the spectacle of the whites—English and Boers—in mutual conflict has caused the blacks to lose something of their respect for the conquering and dominant race. Were this state of mind, which has already come to be known as 'Ethiopianism,' encouraged by military successes gained over the whites, it might easily spread, from south to north, among all the black populations of Africa. For the moment, it is more particularly the British Cape Colony which, next to the Portuguese colony of Angola, is most menaced with subjection to this contagion. The English are so well aware of this that they are not at all disposed to rejoice at the setbacks of the Germans, notwithstanding the colonial rivalry which exists between them. Hence, it may be inferred that in case the black revolt spreads and is aggravated, the German, British, and Portuguese governments, which are chiefly concerned in the maintenance of order in South Africa, will understand the necessity of concerted action."

The situation in German Southwest Africa, according to the best informed German dailies, is now as serious as it could well be. The acknowledged failure of Berlin's efforts to subdue the Hereros, the formidable tribe in the north of the colony, has led to the revolt of one race after another elsewhere, until at present the whole country has risen. In the Herero rising, according to the *Kölnische Zeitung*, Germany has lost every army officer who knew anything of the theater of the war. The new commander and his staff are wholly dependent upon black guides and interpreters whose loyalty is suspected. The revolted tribes appear, to a great extent, well armed, a fact for which the Berlin dailies are not quite able to account. The struggle is rapidly assuming a guerrilla character, and, thinks the *Vossische Zeitung*, the cost of suppressing it may reach some $75,000,000. The Social Berlin *Vorwärts* declares that the blacks are rebelling against the exclusively militarist nature of the German colonial system. "Bureaucrats and army officers systematically maddened the natives," it thinks. Some of the tribes would have remained passive, it adds, but for the application of rigorous methods to prevent a spread of the revolt. "The result was the opposite of that intended." A well-informed authority writes in the London *News*:

"The colonial Jingoes [in Berlin], supported by the military party, appear to have got the upper hand. Their opinion was that

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it was the mild rule of Colonel Leutwein [the German governor], who was untiring in negotiating with the tribes and treating them as humanely as possible, that was the cause of the insurrection. These Jingoes also months ago charged the missionaries with having made the natives haughty and insubordinate by treating them too leniently. In reality, the poor missionaries, who are risking their lives, did their best to keep the natives in check, but certainly not by fire and iron.

"The Witbois [the latest tribe to rebel] have seen with their own eyes how their countrymen were treated as an inferior race, and it is not improbable that they themselves felt on their own bodies the change of system since Colonel Leutwein's manner of ruling was discarded. What will happen now? I am afraid a war of extermination, and that the famous watchword, 'No quarter,' will also in Southwest Africa become a terrible truth. Thousands of soldiers will be sent to Southwest Africa, and several dozens of millions of marks spent on a war solely waged for prestige, a word which has proved fatal in politics. 'Prestige' prevents attempts to mediate between Russia and Japan, and it is also the false conception of honor called 'prestige' which prevents the Germans putting a stop to the bloodshed in Southwest Africa by building golden bridges for the native foe. The male population will either be killed or driven away and the country devastated, but the 'prestige' will be saved."—*Translations made for* THE LITERARY DIGEST.

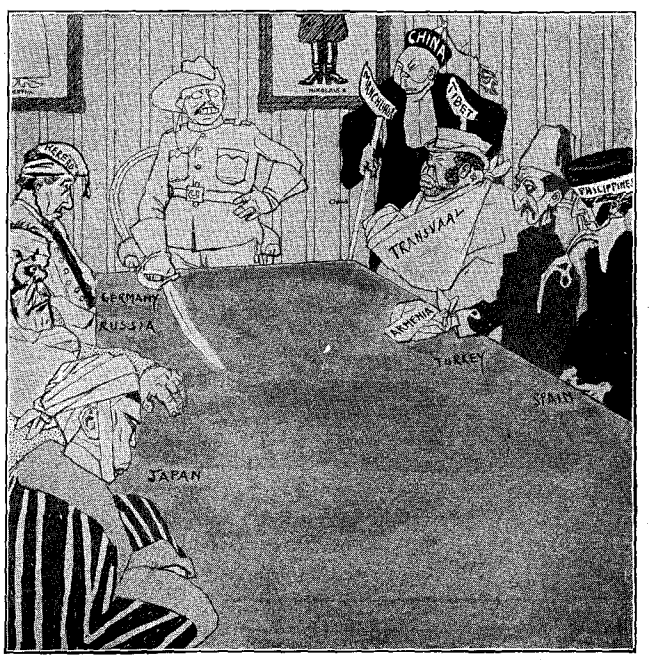
THE REAL ATTITUDE OF THE RUSSIAN PEOPLE.

THE state of opinion among the masses of the Russian people, so far as the war is concerned, is wholly misconceived in Western Europe and in the United States, so says a writer in the Paris *Figaro*, who is believed to be a non-official subject of the Czar and who, it is claimed, speaks "without prejudice." The sources of information regarding Russia upon which the non-Muscovite world relies, are held to be two. First, we have the refugees who speak through their organs in leading European capitals, and who are influenced by grievances. In the second place, there are responsible merchants and financiers, mainly of western European origin, to whom the war is a calamity because it interferes with commerce. The masses of the people, says our authority, are seldom heard from or else their opinion is misrepresented by refugees. The truth is that their patriotism has been stirred by the events of the last nine months, and they are heart and soul with the Czar's Government. A somewhat more detailed account of the real attitude of the Russian people is given by Mr. Bernard Pares, thought to be a reliable witness, who has recently completed an extensive trip through the northern and central portion of European Russia. He conversed, he says, with landowners, priests, schoolmasters, doctors, and the peasants themselves, his conclusions being thus given in the London *Times*:

"It is the will, the personal initiative, what Russians call 'the consciousness,' that is being developed. It is a great moral advance, with, of course, many phases which may cause temporary disappointment, but always, on the whole, a great advance. It concerns itself with the personal affairs of the peasants. As to politics, it may fairly be questioned whether the local government of the peasants is, on the whole, inferior to the local government of the same class in England. I saw no indications—tho I always looked for them—that the peasants as a class wish to claim a share in the central government. Meanwhile, we quite misunderstand the effects of the reign of Alexander III., unless we see in that reign a great development of national solidarity among the great Russians. It is thus that I would account for the present strong development of patriotism—that is, by the combination of the local personal initiative developed by Alexander II. with the encouragement of national solidarity by Alexander III. In a word, now that the peasants have much more interest in their own affairs, they are much more able to feel the solidarity of their country. As to the fact itself I stand in no doubt. Three times ignorant peasants have threatened to hand me over to the authorities as a Japanese spy. In nearly every case of political agitation in the country of which I have heard the peasants have taken up the same attitude. 'Go away,' they would say, 'we have more serious things to think of now.' No one can say that the war is popular, but with every reverse it is becoming more and more national. In many parts the peasants are sending with their own horses every day for newspapers. Of course, there must be malingerers in all armies; I have seen everywhere a readiness and generally a keen desire for service at the war. The Vilna military district can not be considered exceptionally patriotic, yet lots had to be cast between the many volunteers for service. Most interesting is the attitude of the aliens and the students. I have had long private conversations with some of them. A military student expelled from Kharkoff tells me that his friends are all anxious to go to the war, not, it is true, to kill the Japanese, but to help in healing the Russian wounded. . . .

"To sum up, I would advise Englishmen to take it for granted that the spirit in which Russians look at the war is in the main the same as that which dominated England during our own black fortnight not very long ago."—*Translation made for* THE LITERARY DIGEST.

CHRIST AND BUDDHA ON THE SHAKHE.
"And they ask our aid for this!" —*Jugend* (Munich).



ROOSEVELT'S PEACE CONFERENCE.
—*Ulk* (Berlin).

GOOD-WILL TO MEN.

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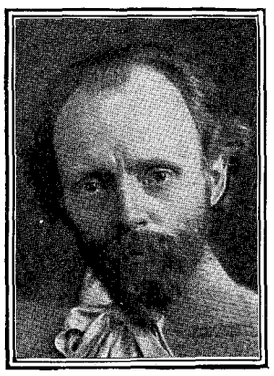
NOTABLE BOOKS OF THE DAY.

A MELODRAMATIC NOVELIST.

THE PRODIGAL SON. By Hall Caine. Cloth, 408 pp. Price, $1.50. D. Appleton & Co.

MR. HALL CAINE'S method and its success are now well known to all students of contemporary letters. He avowedly and of set purpose appeals to the more primitive passions and sentiments—especially sentiments—and gives his readers a pressed-down and overflowing measure of "thrills." In short, he adapts to the purpose of the popular novel the method of the popular drama; hence the 238,000 purchasers of his first edition in all languages from Britain to Kamchatka and his comparative neglect by readers who read for something other than "thrills." The number of his readers at least shows the skill with which he can appeal to the more primitive emotions, and, indeed, it must be confessed that he has now become the chief English master of the melodramatic novel.

"The Prodigal Son" is a fairly favorable specimen of Mr. Caine's work. The formula to which he has adhered with considerable steadfastness is that of the two men and the two women whose interlaced loves give rise to the tragic situations his method requires. He reverts in the present instance to his old choice of scene in Iceland. The present volume recalls his "Deemster" and "Bondsman." In their way, all three volumes are modern sagas, but without the simplicity and directness of the early legends of Iceland. Mr. Caine, however, makes his weak and wicked hero, Oscar, obtain fame abroad and return as the prodigal son to redeem his former wickedness. His central exploit is having his wife's body exhumed in order to recover his musical compositions which he had buried with her. This episode, Mr. Hall Caine confesses, was taken from a similar incident in the career of Dante Gabriel Rossetti, and it is not surprising that the friends of the latter are protesting against this use of the incident, especially by one who was formerly on intimate relations with the painter-poet. Either Oscar's act was not of the tragic criminality with which he is charged in this story, or Rossetti is accused of similar malfeasance. It will be difficult for Mr. Caine to avoid one of these horns of a dilemma. Meanwhile, the incident has enabled him to explain and defend his methods just on the eve of the publication of his book. We are getting accustomed to such opportune misunderstandings.



HALL CAINE.

In one respect this book shows a distinct mingling of the dramatic and novelistic arts. At certain parts of the narrative one can almost hear the hissing of the limelight as it plays upon the principal characters, and the book easily splits up into a series of effective "curtains." Mr. Caine's experience as a dramatist has clearly had its influence upon the composition of this book, and it is equally obvious that the book itself has been written so as afterward to be turned into a melodrama. From this point of view, "The Prodigal Son" deserves attention from the student of literary art. For others it is sufficient to say that it supplies that superabundance of emotion which they are accustomed to look for in Mr. Hall Caine's productions.

THE EPIC OF A GRIZZLY.

MONARCH, THE BIG BEAR OF TALLAC. By Ernest Thompson-Seton. Cloth, 214 pp. Price, $1.25 net. Charles Scribner's Sons.

IN "Monarch the Big Bear" we have a beast-epic after Mr. Seton's well-known and felicitous manner. The hero is the biggest grizzly ever known in the Sierras—"the greatest thing God ever turned loose in these yer hills."

Taken by Kellyan, the hunter, when a cub little bigger than a cat, in "a month Jack had grown so tame that he was allowed to run free." "His funny doings were a continual delight to Kellyan and the few friends he had in the mountains."

But Jack's fund of mischief got him into trouble. The trouble induced Kellyan to sell him, and Jack became a hotel bear, growing even in that baited life of his, and becoming "a good average hogshead bear." "Cruelty was his lot and hate was his response." His adventures were various during this unhappy time, and the indignities put upon him might have continued if the owner of the hotel had not one day determined to celebrate Fourth of July with a grand fight between "a picked and fighting range bull" and heart-sickened, maddened, ferocious Jack. That day proved Jack's Independence Day—for he broke away to the mountains.

Under the Tallac pines, Jack took up the wild life of his babyhood. He would sweep berries from the bushes with his paw, and his keen scent led him to concealed recesses of wild honey. A stronger appetite incited to sheep-killing; then to the slaying of steers. All this while he was increasing his mighty strength, and hatred of the brutal tormentors of his hotel life—of man—was rankling in his memory.

ERNEST THOMPSON-SETON.

The herders at length offered a reward for Jack's body. A rich journalist added to the reward if the bear were taken alive. For years his sagacity outwitted the men's, till finally they resorted to an opiate mixed with his beloved honey. Thus it was that Monarch, the great grizzly of the high Sierras, became a captive in the Golden Gate Park of San Francisco.

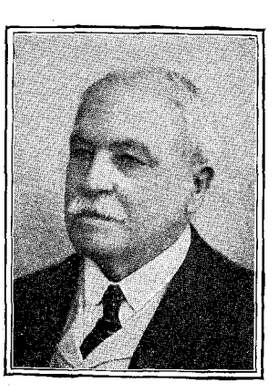
Mr. Seton is a skilful drawer in language as well as in work. The balsamic smell of the mountains, the clarity of the lakes, the driven, hunted, undefended bird- and beast-folk are before you throughout the story. But in reading the book echoes of known strains sound in the ear. The episodes seem familiar. They recall a modest volume published something more than a year ago, "Bears I Have Met—and Others," by Allen Kelly, a well-known newspaper man. Mr. Kelly is also a mighty hunter, and it is through him that Monarch, the biggest grizzly ever captured, is now in the Golden Gate Park. Mr. Seton, in his preface, speaks of his story as coming from many sources. It would seem, from a comparison of the two books, that it came mainly from "Bears I Have Met—and Others," or from some private communications made by its author.

Mr. Seton's book is most tastily presented to the public, and its illustrations are by Mrs. Seton and the author.

A STRONG NOVEL BY MR. HOWELLS.

THE SON OF ROYAL LANGBRITH. By W. D. Howells. Cloth, 369 pp. Price, $2.00. Harper & Brothers.

THOSE who regard Mr. Howells as the strongest and most representative of living American novelists will feel exultantly confirmed in their estimate by his latest work. Not only does he exhibit in it the qualities that have approved him to them in the past, but he has strengthened his claim upon their favor. His method is still the same, but with his imperturbable air of minute portrayal there is here better quality and more substance in the thing treated. Still cleaving to the New England which has served him so well for types and atmosphere, he has selected a *motif* which admits of great moral intensity of appeal and has handled it adequately and artistically. There is a flavor of Hawthorne to this study, with its smothering pressure of the basic forces of conscience, pride, and love. Something, indeed, of the oppressive incubus of a Nemesis which the Greek tragedians wrought into their dramatic poems lives in these pages through the fermenting presence of the reputation of Royal Langbrith. In the provincial narrowness of a small mill-town, which owed much of its prosperity to that gentleman, the memory of him is like a buried bomb with a slowly burning fuse. To his self-contained but not bad sort of son he is almost a fetish, a paradigm of parental and civic worth; but in very truth, Royal Langbrith was almost too many kinds of a devil to have flourished in such a modest community. Three or four persons in Saxmills know this and justly execrate him. Among them are his widow and Dr. Anther, an admirable man who is in love with her.



W. D. HOWELLS.

Royal Langbrith has been dead nineteen years, after his wedded life of three years. His son was the only child of this union with one of his mill-hands. Mrs. Langbrith is a weak woman, capable of anything if her emotions are sufficiently roused, and as equal to letting anything go if they are not. She can not bring herself to tell James Langbrith what an odiously vile man he venerates as an ideal father. Yet without telling him, Mrs. Langbrith dares not marry Dr. Anther, whom she loves, because her son would be so shocked at her forgetfulness of his noble sire. Each of the three or four cognizant to the real Royal Langbrith feels much the same way. Matters become more goading when

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the son proposes to erect a memorial tablet to his father in the library donated by that philanthropist to the town.

There is no moral to the story, but the problem as to whether James Langbrith should be told the truth comes up repeatedly, and Mr. Howells, in his juggling with the question, arrives at sane and practically ethical conclusions through his characters' action in the matter. The reader's interest is on the *qui vive* as to who shall loose the thunderbolt, and when. The character who finally reveals the truth is the last one to be conjectured, and the revelation is precipitated—here is Realism!—by acute dyspepsia and by a quarrel with James Langbrith. The self-sufficient son gets the real facts with fulness and violence.

Mr. Howells has drawn his characters with judicious restraint and unerring touch. Dr. Anther, Mrs. Langbrith, James, the Enderbys, and Hope, who is more of a creation and less of a type, are convincingly real. It is a refinement of artistic invention to have several of them tremble on the very brink of revelation only to choke it back, and, in two instances, die with the secret unuttered. It looks as if the devil were protecting his own and that Royal Langbrith's dead hands were cunningly at work from the grave to keep intact his good repute.

In the end, Mr. Howells concerns himself needlessly, not to say inartistically, with clearing up some minor points that add nothing to the story.

The general verdict on "The Son of Royal Langbrith," however, can be only one of gratified approval. It compares favorably with Mr. Howells's best work in serious interest and artistic completeness.

A NEW POETICAL ANTHOLOGY.

THE WORLD'S BEST POETRY. Editor-in-chief, Bliss Carman; associate-editors, John Vance Cheney, Charles G. D. Roberts, Charles F. Richardson, Francis H. Stoddard; managing-editor, John R. Howard. In ten volumes, illustrated. John D. Morris & Co.

THERE was once a philanthropist who ate up all the chowder in a Bowery restaurant. "There!" he said, "the next fellow will get something fresh." The accepted recipe among publishers for an anthology seems to contain the direction, "First warm over the stock in hand." Unfortunately, there is no way of shutting off editorial access to former collections, and so we seem doomed to have the warming-over process which made Bryant's "Library of Poetry and Song" out of Dana's "Household Book of Poetry," continued *ad infinitum*.

The main stock of the present anthology seems to have been drawn directly from the Bryant collection. Being in ten large volumes, however, the present work contains many poems which have never before appeared in general collections, and with few exceptions these are of excellent quality. The fact that the new poets thus introduced to us are American by a large majority may be criticized by those who believe that the language rather than the citizenship of the poet should form his credentials, but it is too much to expect that the custom inaugurated by the compilers of our early school readers, of selecting a fifth-rate American in preference to a first-rate British poet, should be discontinued when our poets have at last arisen to the third, or even second rank. The exceptions to the general meritorious nature of the selections are, unfortunately for the work, found largely in the first volume. Poems for young people are here, as customarily, judged by literary standards different from those employed in the case of poetry for adults. Thus a number of absolutely pointless pieces, such as "The Three Little Kittens," have been chosen to the exclusion of clever classics of nursery lore, such as, to instance a poem on a similar subject, "The Robber Cat."

The accepted classics, the poems that every one who would rank as a person of culture needs to read and enjoy at some period of life, are sufficiently numerous and easily enough distinguished to make a large anthology which shall be received as equal in quality and authority to the smaller standard collections, such as Palgrave's "Golden Treasury." Palgrave's work appeals rather exclusively to persons whose taste for poetry is already cultivated, who know genuine poetry when they see it. The only satisfactory way in which the reader whose taste is in formation can be assured that a poem is a classic is by the editor's stating his reasons for choosing it. It is true that the general principles of poetry may be presented, as in the present work, in the form of introductions; but the distinctive note of each poem should be pointed out, and the interesting circumstances, if there are any, of its origin presented. If this plan had been pursued in the present instance, the appearance that the introductions have of being machine-made to fit the selections would have been obviated, and many errors in relation to the titles, authorship, and even text of poems corrected. Thus the "Inscription on Melrose Abbey" would have been changed to "Epitaph in Churchyard of Melrose Abbey," its origin assigned to an old Anglo-Saxon poem, and the text made to conform to the vigorous rhythm and quaint diction in which the original was adapted for use as James Ramsey's epitaph.

There are some glaring inconsistencies which the next publisher of the Dana-Bryant-Carman collection should correct. A fly-leaf inscription of Theocritus, by Maurice Thompson, is given, and not one of the idyls of the great master himself. Edwin Markham is made to suffer the penalty for writing an acknowledged masterpiece in having no other poem of his selected, and the work of William Vaughn Moody is wholly unrepresented. Perhaps this is because so many of our available poets were employed to write the introductions that none were left to make the selections.

AMERICAN HISTORY FROM ORIGINAL RECORDS.

THE HISTORY OF NORTH AMERICA. Guy Carleton Lee, Ph.D., Editor. Volumes I. to IV., 511, 464, 494, and 521 pp. respectively. Price, $6.00 per volume. George Barrie & Sons.

THE recent passion for biography, the study of the man behind the age, seems to have given place to the elder conception of history, viz., the genius of an era or a people as influencing the acts and characters of individuals. The present work is an example of this reaction, modified, however, by the retention of an intense interest in personality. It is an ethnical history illustrated by human documents. Its philosophic aim is to present the evolutionary unity of the course of civilization upon the continent of North America; its technical motive, chronological perspective, the view of each era in its causative relation to neighboring periods; and its distinguishing rhetorical feature is the use of original records to give the interest of reality to the narrative of the work as well as the force of logic to its thesis.

The work has been systematically planned, and four volumes of the twenty contemplated have been faithfully executed under the auspices of the American Historical Association and with the supervision of a board of advisers consisting of distinguished professors of history in American universities. This thorough organization seems to have resulted in one noticeable defect: the work of the managing editor has been rendered superfluous thereby, and hence is marked by perfunctory and obvious comment.

Volume I., by Alfred Brittain, author of a number of works on early American history, treats of the period of Discovery and Exploration. It relegates the traditions of ante-Columbian voyages to America to their proper place, as spiritual rather than historical influences upon the heroic adventure of the Genoese navigator. Nay, more, he shows us that the expedition of Columbus was the cumulative expression of such seemingly unrelated events as the travels of Marco Polo and the expulsion of the Christians from the Orient by the Ottoman Turks. And looking forward, we see that in similar fashion it formed the first act of the evolutionary drama whose culmination is, or is to be, the establishment of human liberty in the American republic.

Vividness is lent to the narrative proper by the extensive use made of contemporary documents, such as the Journal of Columbus, and the personal accounts of the Cabots, Gilbert, Hudson, Baffin, Hawkins, Drake, Smith, Amidas, and Barlow.

Volume II., by Cyrus Thomas, Ph.D., of the Bureau of Ethnology, discusses "The Indians of North America in Historic Times." Its note of distinction is that it is the first history to consider the American aborigines in their racial individuality, and not as components of an incomprehensible heterogeneity. Dr. Thomas writes the history of each tribe as faithfully as possible from the standpoint of the Indians themselves, and arrives at conclusions which give their white trustees new cause for serious thought.

Volume III., "The Colonization of the South," is from the pen of Peter Joseph Hamilton, who has written a number of descriptive and legal works relating to Alabama. His present history is an entertaining and instructive blend of romantic and constitutional history. National society grows, and political society is builded, before our eyes. It is especially interesting to note the difference in French and in English political architecture in the matter of colonization. The French threw a line of forts along the natural highways, such as the Mississippi, trusting that these nervous ganglia would in some way develop individual colonial bodies while retaining the articulate structure of an empire. The English occupied separate and extensive districts, subconsciously relying upon the material development of each to expand at need, and at last to unite with the others by natural extension and cohesion. That this union, when it came, was adverse to political England does not alter the fact that it was in perfect accord with the social spirit of the Anglo-Saxon race.

Volume IV., "The Colonization of the Middle States," has been written by Prof. Frederick Robertson Jones, Ph.D., who is a sociologist and economist of the chair, being something of a specialist in the history of American taxation. Accordingly he dwells with profit upon certain vital elements and features too lightly treated by previous historians. Thus he shows that the Dutch are to be thanked not only for the commercial impulse they gave to this country in its formative period, but also for the system of land division and tenure that has served with comparative equity even to the present day, owing probably to a co-ordinate development of another and even greater gift of the Knickerbockers—the system of universal education.

Professor Jones also throws new light upon the sources of American religious toleration, revealing New Sweden, Pennsylvania, and Maryland, rather than New England, as the chief centers of its radiation. The volume ends with an account of the natural results of this free commercial and social temper in the resistance offered by this region to the oppressive Parliamentary acts of 1763–1765.

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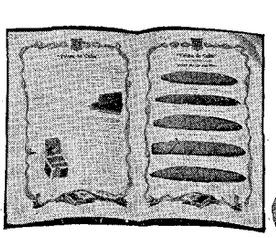

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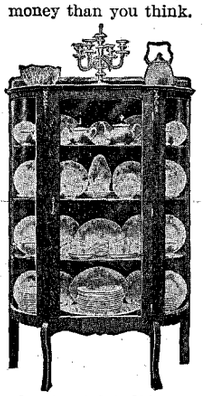

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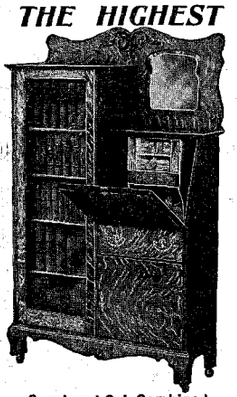

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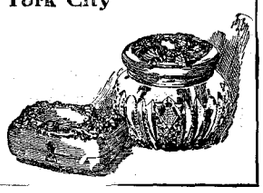

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To pine forsaken in a lonely land;
They gave me to night-frosts and burning day,
To grefs none understand.

They took my silver from me and my gold,
The changing splendors of my rich array:
Night's silver rain of dew escaped their hold,
And the fine gold of day.

On the world's highway in vain pomp they tread;
By paths unknown I stray and hidden streams:
They took all else and left me there for dead;
They could not take my dreams.

Still, morning comes with marvel as of old;
Still in soft rose descends the eventide;
Still in the castle of my heart, grown bold,
The sweet swift thoughts abide.

Pass by, pass by, O clamorous folk and wild!
To this last fortress of the soul I cling;
Men gave me winter weather from a child,
But God has given me spring.

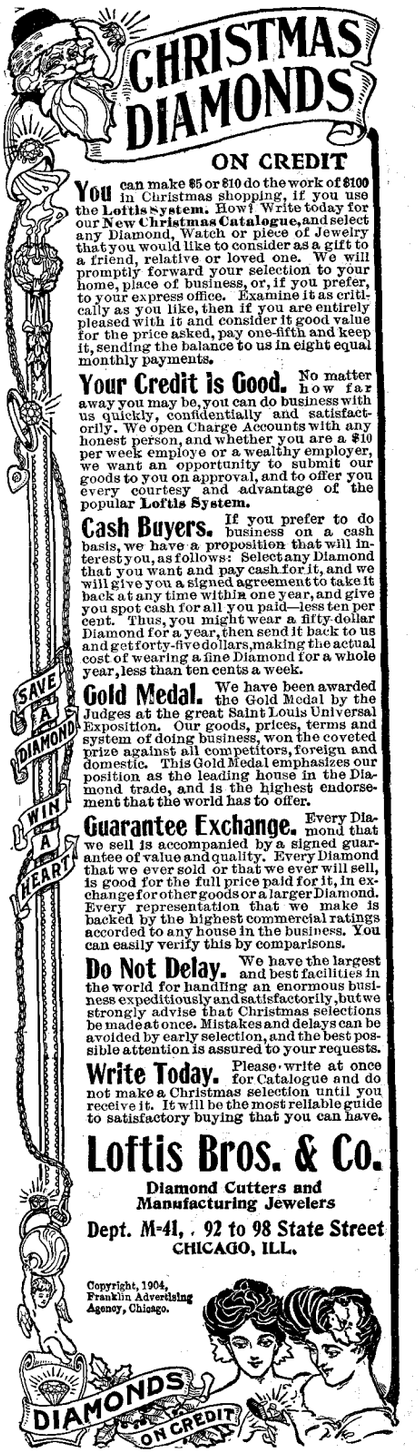
—*From The London Spectator.*

Night in the Valley.

By ARTHUR SYMONS.

Waves of the gentle waters of the healing night,
Flow over me with silent peace and golden dark,
Wash me of sound, wash me of color, down the day;
Light the tall golden candles and put out the day.

Smells of the valley gather round me with the night,
Honey is in the wind and salt is in the wind,
Like a drugged cup with hot sweets scents of sleepy herbs
And sharp with fiery breaths of coolness in the cup,
Wind of the sea, wind of the valley, drunken wind.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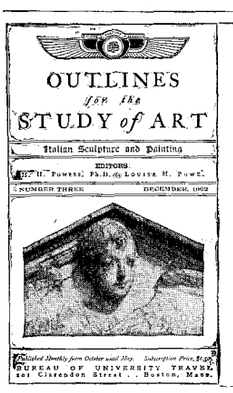

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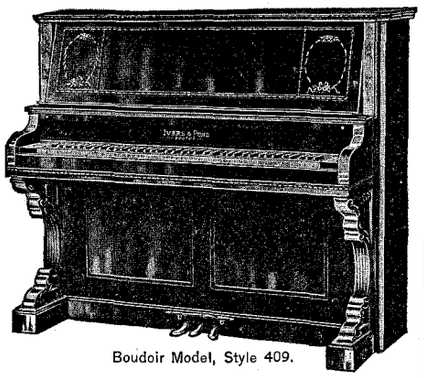

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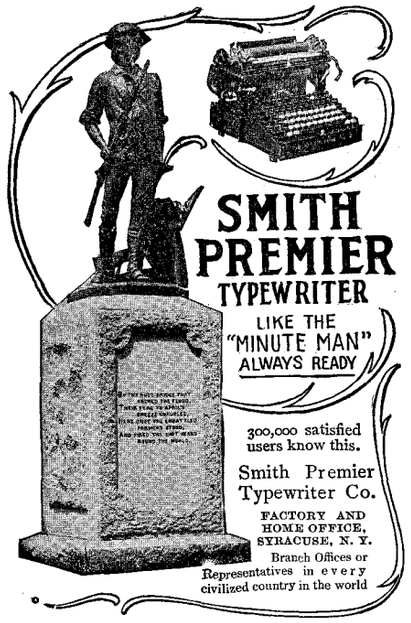

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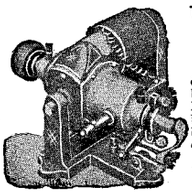

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A long deep sigh, the human sighing of a beast;
Under the eaves the last low twitter in the thatch;
Across the valley, harsh and sweet, the patient whirr
Of the untiring bird that tells the hours of night.

Else, silence in the valley while the night goes by
Like quiet waters flowing over the loud day's
Brightness, the empty sea, and the vexed heart of man.

—From The London Saturday Review.

True Greatness.

By JOAQUIN MILLER.

How sad that all great things are sad,—
That greatness knows not to be glad.
The boundless, spouseless, fearful sea
Pursues the moon incessantly;
And Cæsar childless lives and dies.
The thunder-torn Sequoia-tree
In solemn isolation cries
Sad chorus with the homeless wind
Above the clouds, above his kind,
Above his bastioned peak, above
All sign or sound or sense of love.
How mateless, desolate and drear
His lorn, long seven thousand year!
My comrades, lovers, dare to be
More truly great than Cæsar; he
Who hewed three hundred towns apart,
Yet never truly touched one heart.
The tearful, lorn, complaining sea
The very moon looks down upon,
Then changes,—as a saber drawn;
The great Sequoia lords as lone
As God upon that fabled throne.
No, no! True greatness, glory, fame.
Is his who claims nor place nor name,
But loves and lives content, complete,
With baby flowers at his feet.

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Beauty and Love.

By RT. REV. JOHN LANCASTER SPALDING.

Beauty is the child of Love—
What he looks upon is fair,
Tho it be an empty glove
Or a lock of faded hair.

Where he lights, the sunshine plays;
Round about him flowers bloom;
Spring, for him, lengthens her days,
Scattering all her rich perfume.

Work, if sweetened by his smile,
Is as light as heart of boy
When he, roving mile on mile,
Takes the world but for his toy.

Love may do whate'er he will,
Play his tricks, or sullen grow,
Beauty is his shadow still,
Following him where he doth go.

Let the fickle god depart—
All that's fair in darkness dies,
For of all he is a part,
And alone all beautifies.

—From The Smart Set.

The Prayer-Perfect.

By JAMES WHITCOMB RILEY.

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love,
Tenderly to-day!
Weed their hearts of weariness;
Scatter every care
Down a wake of angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine to-day!

—From The Reader Magazine.

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PERSONALS.

How He Got Even.—James McNeil Whistler, the famous artist, was extravagantly fond of a French poodle that he owned, says the New York *Tribune*, and once, when the little dog had some trouble with his throat, he sent for Sir Morell Mackenzie, the great throat specialist.

Mackenzie was not a bit pleased at being called in to treat a dog, but he prescribed, nevertheless, and had a partial revenge by charging a big fee.

The next day he "got even" most effectually by sending for Mr. Whistler in gr at haste, and the artist, thinking that he had been summoned on some matter connected with his beloved poodle, dropped his work and rushed to Mackenzie's house.

On his arrival, Sir Morell said very gravely:

"How do you do, Mr. Whistler? I wished to see you about painting my front door."

Stone Walls Do Not a Prison Make.—One of Hanna's objects in stumping West Virginia in 1902, according to *The Saturday Evening Post*, was to help his friend, Senator Scott, who was then making a desperate campaign for reelection.

At noon one day, while Hanna was at dinner, Scott rushed into the dining-room in great excitement and exclaimed: "It's all right, it's all right! Mark has caught on in West Virginny. Four prisoners escaped from the penitentiary at Moundsville last night by sawing the bars for no other reason than to hear him talk at Parkersburg last night."

Investigation showed that Scott had spoken the truth. Four desperadoes in the penitentiary who had heard of the Hanna mass-meeting made up their minds to attend the meeting, and at the risk of their lives sawed themselves to freedom. They were pursued by Warden Haddox and seven guards, and after the meeting the prisoners surrendered themselves. "We are satisfied now," said the leader. "Take us back to jail; all we wanted was to hear Hanna talk and see him."

"This beats anything I ever heard," said Hanna after the story was told him. "Say, Scotty," he added with a twinkle in his eyes, "any prisoners ever break out of jail to hear you talk? I have no doubt that most men would plead guilty to some heinous crime in order to get themselves locked up in jail to escape from your oratorical stunts."

And Senator Scott frowned.

Dr. Funk, the Cod, and the Eye-Glasses.—Dr. I. K. Funk, the author of "The Widow's Mite and Other Psychic Phenomena," tells a story of how he caught a cod that had eye-glasses on. The Doctor is quoted in *Sauce Piquante* as follows:

"I was fishing from a double-decker when a large cod struck my hook. As I was reeling in my line, I passed the rod around a stanchion so the cod could be more easily gaffed by the man waiting for him on the lower deck. The fish just then made a break for liberty; my eye-glasses caught in the line, snapped the cord which held them, and slipped down the line out of sight. When I finally got the fish to the surface, there, astraddle of his nose, neatly over his eyes, were my glasses, held on by the fishing-line. I tell you, never was a cod welcomed on the American shores

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more boisterously than was that one by the company aboard that fishing-craft."

How a Doorkeeper Won from Senator Ingalls.—There are exceptions to all rules, and occasionally a Senate official, even a doorkeeper, says *Pearson's Magazine*, has a sufficient sense of humor and sufficient intelligence to put him on a footing with the great men. Such a one is Charles S. Draper, who has been on the Senate pay-roll in various capacities for over forty years. Says *Pearson's:*

"On one occasion several years ago the Senate showed a disposition to vote down a proposition to give an extra month's pay to the employees, and Senator Ingalls of Kansas made a characteristically bitter speech in opposition to the gift. The burden of his speech was, 'There is no precedent for this, Mr. President; there is no precedent.' The employees held an indignation meeting, and Draper was selected to plead with Mr. Ingalls to withdraw his batteries. The Senator listened to the tale of hardships endured by the clerks, doorkeepers, messengers, laborers, etc., in being compelled to work twelve months out of twenty-four without getting thirteen months' pay each year, and then asked abruptly, 'Draper, if you are so dissatisfied with your job, why don't you resign and let some one else get it?' The doorkeeper looked the Kansas Senator a moment in the eye, and then replied, with unconscious imitation of Mr. Ingalls's voice and manner in debate, 'Why, there is no precedent for this, Mr. Ingalls; there is no precedent.' Ingalls's astonishment gave way to loud laughter, and when the extra pay proposition came up again for final action he was out of his seat, and it passed."

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Correct.—MILITARY INSTRUCTOR: "Now, young fellows, attention! When is a man the second in command?"

RAW RECRUIT: "When he's married, I reckon."—Louisville *Courier-Journal.*

Why She Apologized. — The throat specialist exhibited his laryngoscope to a nervous woman patient and remarked:

"You would be surprised to know how far down we can see with this instrument."

And then, as he was about to place the laryngoscope in her throat, she apologized for having a hole in her stocking.—New York *Press.*

A Fight In It. — "As Shakespeare says," remarked Cassidy, who was fond of airing his "booklarnin" occasionally, "what's in a name?"

"Well," replied Casey, "call me wan that Oi don't loike, an' Oi'll show ye."—Philadelphia *Press.*

Dangerous Curiosity.—An Irish judge once had a case in which the accused man understood only Irish. An interpreter was accordingly sworn. The prisoner said something to the interpreter.

"What does he say?" demanded his lordship.

"Nothing, my lord," was the reply.

"How dare you say that when we all heard him? Come, sir, what was it?"

"My lord," said the interpreter, beginning to tremble, "it had nothing to do with the case."

"If you don't answer I'll commit you, sir!" roared the judge. "Now, what did he say?"

"Well, my lord, you'll excuse me but he said, 'Who's that old woman with the red bed-curtain round her sitting up there?'"

At which the court roared.

"And what did you say?" asked the judge, looking a little uncomfortable.

"I said, 'Whist, ye spalpeen! That's the ould boy that's goin' to hang yez.'"—*Tit-Bits.*

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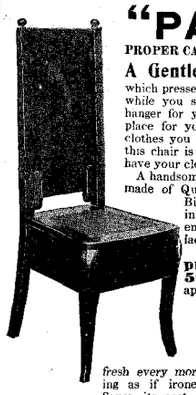

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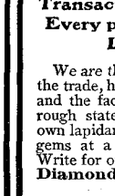

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A Plea for Leniency.—MAGISTRATE: "It's strange that you should beg me to let your husband off after his giving you that black eye."

MRS. CLANCEY (softening): "But Oi'm not sure 'twas him done it.'

MAGISTRATE: "You're not?"

MRS. CLANCEY: "No. Shure, me back wuz turned at the toime."—Philadelphia *Press*.

Current Events.

Foreign.

RUSSO-JAPANESE WAR.

November 14.—Tokyo reports that the Russian cruiser *Gromoboi* ran on a rock near Vladivostok and narrowly escaped sinking.

November 15.—Advices from Mukden say that the Japanese continue to mass heavy forces against the Russian left; the Russian guns again shell the Japanese center. The Russian destroyer *Rastoropny* enters the harbor of Chefoo. The Japanese staff declares absurd the story that General Kuroki had been killed.

November 16.—Russians blow up the destroyer *Rastoropny*, which brought despatches from the besieged at Port Arthur; the Russians apparently feared that the vessel would be seized by the Japanese war-ships blockading the port. The despatches reach St. Petersburg, but their contents are not made public. The second division of the Baltic fleet sails from Libau, to take the Suez route.

November 17.—Fighting at Port Arthur continues daily, the Japanese being especially active in the construction of trenches and the mounting of guns, their shelling of their harbor being done with great accuracy. St. Petersburg believes that Port Arthur will be able to hold out until the arrival of the second Pacific squadron. The landing of 30,000 additional Japanese troops at New-Chwang is reported from Mukden.

November 18.—General Stoessel, it is reported, telegraphed the Czar that Port Arthur can hold out for several months. A report from Harbin says that 3,000 Chinese bandits under Japanese leaders are moving to cut the railway below Tie Pass.

November 19.—Advices from St. Petersburg report a battle below Mukden.

November 20.—Oyama reports that he had dispersed three forces of the enemy on the Shakhe River. A powder magazine near the arsenal in Port Arthur is said to have been blown up by Japanese shells; the Japanese take a counterscarp on Sung-Shu Hill. General Balashoff, head of the Red Cross at Port Arthur, charges the Japanese with violation of the Geneva Convention.

OTHER FOREIGN NEWS.

November 14.—The Russian Emperor, it is said, upholds the liberal policy of Prince Mirsky.

Austria-Hungary, it is announced, will sign an arbitration treaty with the United States.

November 16.—A treaty of arbitration between Great Britain and Portugal is signed in London.

November 18.—General Huertas, the War Minister of Panama and leader of the insurgent movement, resigns his office; this, it is believed, will put an end to the trouble on the isthmus.

November 19.—Italy agrees to take part in The Hague Peace Conference proposed by President Roosevelt, and directs its Ambassador at Washington to sign an arbitration treaty with the United States.

November 20.—Representatives of the Russian Provincial Councils, sitting at St. Petersburg, adopt a petition to the Czar asking for a national elective legislative body and for other reforms.

Domestic.

POLITICAL.

November 14.—Eugene Ware, Commissioner of Pensions, hands the President his resignation, to take effect January 1.

James A. Hemenway, Congressman for Indiana, will probably succeed Vice-President-elect Fairbanks in the United States Senate.

November 15.—President Roosevelt issues an order

"They can't upset"

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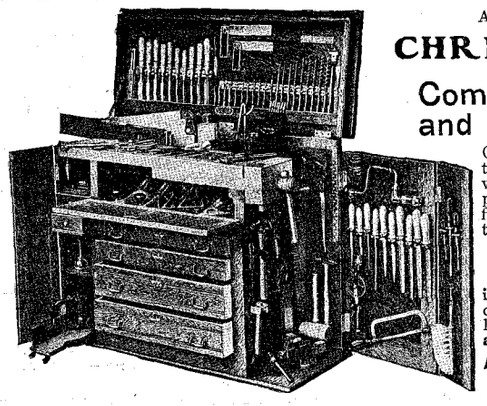

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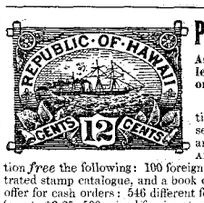

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extending the Civil Service rules to cover places in the Isthmian Canal service.

November 16.—General John C. Black, of Illinois, will be Pension Commissioner after March 4.

November 17.—Secretary Taft starts for the Isthmus of Panama by way of New Orleans.

Colonel Frank J. Hecker resigns from the Panama Canal Commission on account of his health.

November 18.—President Roosevelt, in an ante-election letter to Colonel Mosby, declares that the North and South are equally dear to him.

November 19.—President Roosevelt, it is announced, will not refer to tariff revision in his message, but will discuss the subject with Republican leaders when they arrive in Washington, and reach a decision as to whether or not an extraordinary session of the LIXth Congress shall be called next spring to deal with the tariff question.

OTHER DOMESTIC NEWS.

November 14.—An attempt to open the cotton-mills at Fall River, Mass., results in failure.

November 15.—The President dismisses John B. Brownlow, in charge of the postal exhibit at the St. Louis fair, on charges of impertinence and insubordination.

Prince Fushimi, adopted brother of the Emperor of Japan, is received by President Roosevelt at the White House.

John Morley, in a speech before the New York Chamber of Commerce, declares that he has seen nothing to create any doubt in his mind that this country would have been just as prosperous as it is if it had always adhered to the principle of no tariff except for revenue.

November 16.—Ex-Judge Parker opens a law office in New York.

November 17.—Minnesota begins proceedings to compel the great Northern Railway to submit to an examination of its books.

November 19.—The statue of Frederick the Great, presented to the American people by the German Emperor, is unveiled at Washington.

The Navy Department estimates for the coming year aggregate $114,530,638.

CHESS.

[All communications for this Department should be addressed: "Chess-Editor, LITERARY DIGEST."]

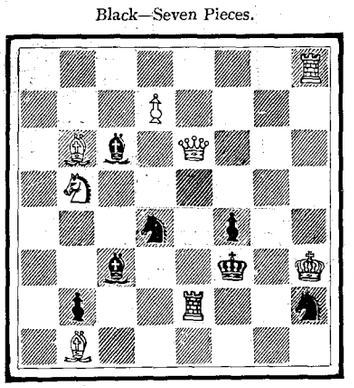
THE ST. LOUIS PROBLEM-TOURNEY.

SET

MOTTO: "A King in Armor."

A. **Problem 1,c03.**

Black—Seven Pieces.



White—Eight Pieces.

7 R; 3 P4; 1 B b1 Q 3; 1 S 6; 3 s 1 p 2; 2 b2 k1 K; 1 p 2 R 2 s; 1 B 6.

White mates in two moves.

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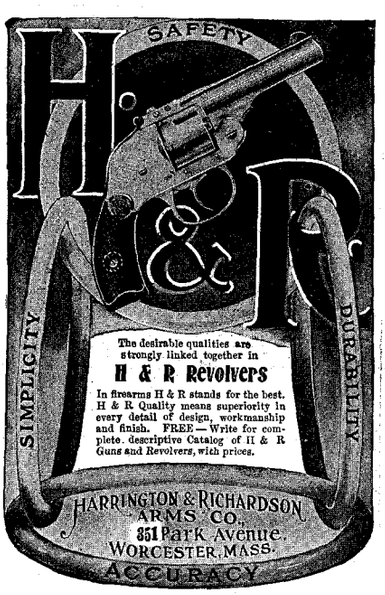
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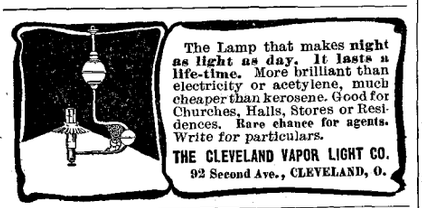
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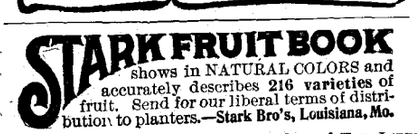
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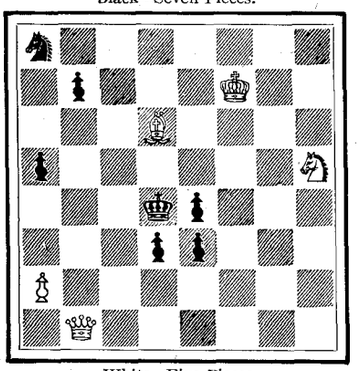
B. Problem 1,004.

Black—Seven Pieces.



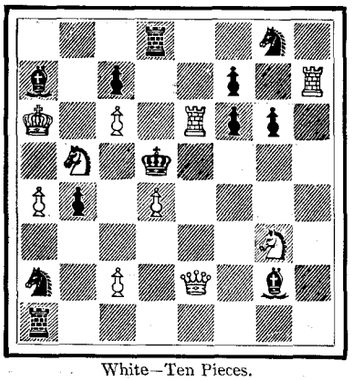
White—Five Pieces.

s7; 1p3K2; 3B4; p6S; 3kp3; 3pp3; P7; 1Q6.

White mates in three moves.

C. Problem 1,005.

Black—Twelve Pieces.



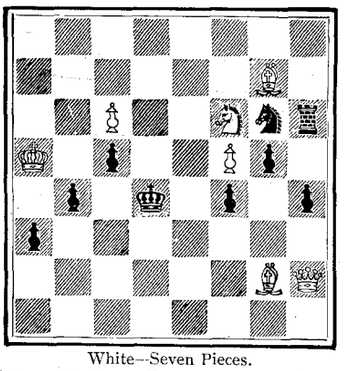
White—Ten Pieces.

3r2s1; b1p2p1R; K1P1Rpp1; 1S1k4; Pp1P4; 6S1; s1P1Q1b1; 1r7.

White mates in three moves.

D. Problem 1,006.

Black—Nine Pieces.



White—Seven Pieces.

8; 6B1; 2P2Ssr: K1p2Pp1; 1p1k1p1p; p7; 6BQ; 8.

White mates in four moves.

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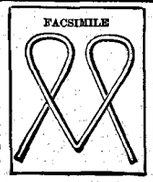

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Solution of Problems

No. 997.

1. Q—Q sq	2. Q x Q	3. Q x P(Kt 6), mate
K—Q 4	Any	
1.	2. R—B 5	3. B—Q 7, mate
Q x Q	K x R	
	2.	3. B—B 7, mate
	P x R	
	2.	3. R—K 5, mate
	P x P	
	2.	3. B—Q 7, mate
	Other	
1.	2. B—Q 7 ch	3. P—K 4, mate
Q—B 5	K—Q 4	
1.	2. P—Q 5 ch	3. Q—Q 4, mate
Q—Kt 8	K—K 4	

Other variations depend on those given.

No. 998.

Author's intended solution: R—Q 2.

This is "cooked" by 1. ..... (Kt—K 6) 2. Kt - B 6 ch (K—B 6)

3. No mate.

This problem, however, can be solved by 1 R—Q Bsq.

Four solver sent both keys with the "cook" of the first. All other solvers sent 1 R—Q B sq.

Solved by the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; O. Würzburg, Grand Rapids, Mich.; Dr. J. H. S., Geneva, N. Y.; W. Runk, Highland Falls, N. Y.; S. W. Bampton, Philadelphia; F. Gamage, Westboro, Mass.; R. H. Ramsey, Germantown, Pa.; the Rev. L. H. Bähler, Mariaville, N. Y.; the Rev. J. G. Law, Walhalla, S. C.; B. Alten, Elyria, O.; Dr. J. H. S., Geneva, N. Y.; O. C. Pitkin, Syracuse, N. Y.; E. A. C., Kinderhook, N. Y.; the Rev. M. Tarnowski, Camden, N. J.; "Twenty-three," Philadelphia; Miss J. Houston, Troutville, Va.; N. D. Waffle, Salt Springville N. Y.; M. D. M., New Orleans.

997: "Arata," New York City.

998: The Rev. M. Tarnowski, Camden, N. J.; W. E. Hayward, Indianapolis; Dr. L. H. Coggswell, Warner, N. H.

Comments (997): "A good every-day work and a neat sacrifice"—M. M.; "A clever idea, but the duals are disagreeable"—G. D.; "An excellent decoy-key, with strong second move. Fully worthy of its premier honor"—A. C. W.; "The optional sacrifice of both Q and R is beautifully rendered, and the resultant mates are worthy of praise"—R. H. R.; "Worthy of all praise"—J. G. L.; "More shrewdness than depth"—J. H. S.; "Complex; three duals, one triplet, yet fine"—O. C. P.; "We protest against the Judges' comments upon this problem. It is worthy a high place in any age and country"—J. H.

998: "Comment is superfluous"—M. M.; "Most singular to me"—G. D.; "Absolutely dumfounded"—W. R.; "While R—Q B sq is an unsuspected key, the difficulty is increased by one sparkling 'try?' 1 R—Q 2 leads to some beautiful variations, and is defeated only by 1. ..... (Kt—K 6). Had this been the actual solution, the problem would be characteristic of its talented author"—R. H. R.; "Rather tame for a prizer"—J. G. L.; "Yet a prize-winner!"—O. C. P.; "Why prize-winner?"—E. A. C.; "The Judge's report is a mixture of churlishness and egotism. The competitors had the right to be treated in, at least, a courteous way"—"23."

Concerning 999.

We are very sorry that an essential correction of this problem could not have been made in time. Place a black Pawn on Q R 5.

In addition to those reported, E. M. Savage, Eustis, Fla., got 991, 995, 996; A. U. Milholland, Baltimore; M. D. M., 995; L. Goldmark, Paterson, N. J., 995, 996; M. D. W., 996.

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	LEE. *White.*	BLACKBURNE. *Black.*		LEE. *White.*	BLACKBURNE. *Black.*
1	P—Q 4	P—Q B 4 (a)	23	P—Kt 3	P x B P
2	P—Q 5	P—K Kt 3	24	P x Q B P	Q Kt—K sq
3	P—K 4	P—Q 3	25	P x P	Kt x P
4	B—Q 3	B—Kt 2	26	Kt x Kt	B x Kt
5	Kt—K 2	Kt—K B 3	27	B x B	Q x B (c)
6	P—Q B 4	Kt—R 3	28	Kt—Kt 5	B—Kt 2
7	Q Kt—B 3	Kt—B 2	29	B—Kt 3	B—B sq
8	P—K R 3	Castles	30	R—K sq	Q—Q 2
9	B—K 3	K Kt—K sq	31	R—K 6	R—R sq (d)
10	P—K Kt 4	P—K 3	32	K—Kt 2	R—R 3
11	Q—Q 2	P x P	33	R (B2)—K 2	Kt—Kt 2
12	K P x P	B—Q 2	34	B—B 4	R—B 4
13	B—Kt 5	P—B 3	35	B-Kt 5 (e)	Kt x R
14	B—R 4	R—B 2 (b)	36	P x Kt	Q—Q Kt 2
15	Castles	Q—B sq	37	P—K 7	B x P
16	P—B 3	B—B sq	38	B x B (f)	Q x P ch
17	K—R 2	Kt—Kt 2	39	K—R 2	R—R 8
18	R—B 2	R—Kt sq	40	R—Kt 2	R—K R 4
19	P—R 4	P—B 4	41	P—R 4	Q—K 5
20	R-K Kt sq	P—Q R 3	42	Q—K 2 (g)	R x P ch
21	Kt—Kt 3	P—Q Kt 4		and mate next move following.	
22	R P x P	R P x P			

Notes by Mr. Blackburne in The B. C. M.

(a) I occasionally indulge in this bizarre sort of defense, but can not recommend it to the student. It was played to prevent Mr. Lee's usual Stonewall development. White's second move, P—Q 5, is considered best; but he may, also, turn it into a Sicilian by P—K 4.

(b) This is all very uninteresting, and it will be seen, from the last few moves, that I can do a little bit of "wood-shifting" myself; but still there is method in it. The main idea is ultimately to break through on the Queen's flank, and at the same time to assist White in opening up the King's side.

(c) The ground is now pretty well cleared, and Black emerges from the *mêlée* with a slight advantage in position. My 28th move, B—Kt 2, was played under a misapprehension; thought I could play R x Kt, followed by B—Q 5, winning back the exchange, overlooking R—K sq.

(d) The command of this file gives Black a great advantage.

(e) No doubt White thought he could win two pieces for the R; but evidently overlooked Black's 36.., Q—Q Kt 2.

(f) If 38 R x B, then Q x P ch, winning at once.

(g) This is a blunder, leaving a mate on two moves—but there was no way of saving the game.

"Chess-club Patter."

Chess-club patter is rather amusing at times. Here is a sample with a game played recently:

	White.	*Black.*
1	P—K 4	P—K 4
2	Kt—K B 3	Kt—Q B 3
3	B—B 4	.....

("Ah, I suppose you would like to inveigle me into an 'Evans Gambit'; not if the Court knows it herself, and she believes she do, as the learned Judge remarked out West.")

3	.....	Kt—B 3
4	P—Q 4	.....

("Yes, I see. But I don't want any Max Lange, either.")

4	.....	Kt x K P

("I believe in taking you swells out of the books. Then I may have a chance.")

5	Kt x P	Kt x Kt
6	P x Kt	.....

("Hello! Do I see a combination! What about Kt x P; K x Kt; Q R 5 ch? That's good enough to go on with, I think, so there goes");

6	.....	Kt x K B P
7	Castles!	.....

("What is this; have I caught your lordship napping for once? I believe I have.")

7	.....	Kt x Q
8	B x P ch	.....

("Oh, yes, that is check right enough, but check is not mate.")

8	.....	K—K 2
9	B—Kt 5 mate!	

Black's final remark is scarcely fit for publication.—Ed. —*Newcastle Weekly Courant.*

A Mathematical Stunt

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But, of course, the one must be won;
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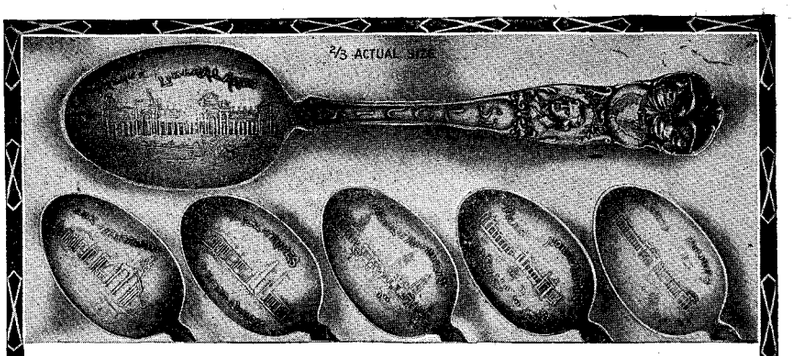

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THE LEXICOGRAPHER'S EASY CHAIR

In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"I. P.," Melbourne, Australia.—"(1) On what is the table of colors of your dictionary established? (2) How was it prepared? (3) Is there any way by which I can make use of the typical colors given in the color-plate and of the percentages in the table of colors to order textile fabrics from abroad? (4) I want to make absolutely sure that I get the shades I order. Can you suggest any plan for me to follow? (5) Is there any other standard of colors? If so, where can I obtain it?"

(1) The table of colors in the Standard Dictionary is based on the usage of persons who have most to do with colors, and those who supply the markets with colored articles.

(2) It is the result of a comparison of hundreds of samples of colored silk threads, ribbons, and other silk goods, printing-inks, paints, etc. These samples were submitted to the Department of Physics of Columbia University, which, taking the colors of the solar spectrum as a basis, examined and compared all the available samples of various types of any particular color, and after determining the total luminosity, saturation, and wave-lengths by scientific tests, with the solar spectrum as a guide, and by the use of the Maxwell disks, obtained an average upon which the definition prepared by the Department was based.

(3) The colors in the table can be identically reproduced anywhere, irrespective of climatic conditions, by combining the primary colors. This is done by means of seven standard disks, of the primary colors, using as many of them as are called for by the definition-formula. These disks should be perforated at the center for the axis and so as to fit on a color-wheel or -top, and slit from center to periphery to permit of the interposition of one color over another so that a sector of each disk is visible. Then, by means of a larger outer disk, which is graded on its outside edge into hundredths, are obtained the relative proportions of the primary colors required (as given in the formula contained in the table) to produce any particular shade. Once firmly fixed on the color-wheel or -top in such a manner that the disks will not slip, set the wheel or top in motion, and the shade required will be produced by the blending of the component colors, due to rapid rotation. The formulas enabling one to reproduce the colors on the plate are contained in the table.

(4) This system has now been in use for ten years, and the editor of *Painting and Decorating* states that "the most interesting and important feature of the Standard Dictionary, so far as the decorator is concerned, is the article under the word 'spectrum.' This is, without doubt, the most valuable contribution to the literature of color nomenclature that has appeared for a long time, because it recognizes the fact that commercial necessity and other exigencies demand the arbitrary and often fanciful naming of colors, and in a comprehensive table the dictionary accurately and definitely defines each particular color-name in such a manner that the exact shade or tint can be produced at any time without the aid of pigments."

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